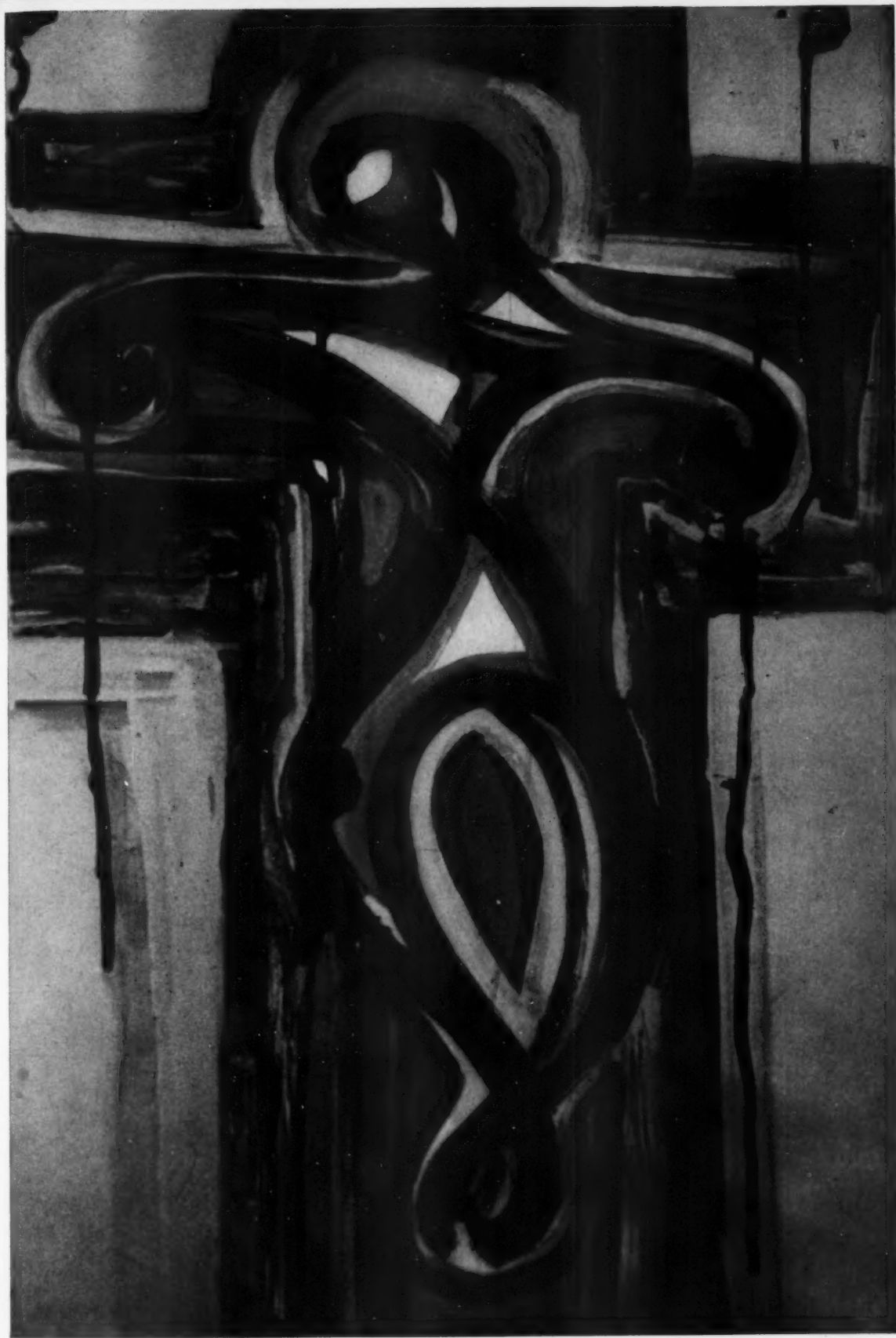


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OCTOBER 1958

MOTIVE

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COVER ARTIST: S. S. Gupta, a well-known artist of India, entered this interpretation of the *Crucifixion* into the Christian Art exhibit held in India recently. (For full story see the art article by Dr. Donald F. Ebright.) Mr. Gupta here brings together the spirit of Eastern art with that of the West to give contemporary expression of the Crucifixion event.

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OTHER ARTISTS IN THIS ISSUE: *charles barsotti*: texas graduate student in art and education / *robert charles brown*: begins college this year in connecticut and is a painter already / *jim crane*: began as a student-contributor to *motive* and has continued faithfully over the years, now head of department of art, st. cloud teachers college, minnesota / *malcolm hancock*: carries on college work through correspondence courses, is an artist at heart / *jack kellam*: teaches art at centre college, kentucky, and contributes art to *motive* / *bob wirth*: free-lance commercial artist in baltimore, maryland, has been another *motive* regular art contributor.

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SEEKERS OF THE WAY

BY ROY AGTE

ONCE upon a time in the good old Mezozoic days there was a group of dinosaurs who were disturbed about the fact that they seemed to spend most of their time concerned only with eating and sleeping. So they decided to band together to see if there wasn't more to life than just these things. They decided to search for the better life and for purposes of identification they called themselves the "Seekers of The Way."

Now, as happens when any dinosaurs band together, they found that they were not all alike—there were some White dinosaurs, some Black ones and ever so many Grey ones. The Black ones all insisted that they were the only ones who really knew the direction of The Way for they were down-to-earth realists. What disturbed many of the other dinosaurs was the fact that the Black way always turned out to be the back way. The White dinosaurs felt especially disturbed for they felt that any real way had to look forward. Of course this requires a little faith and it may sound a bit visionary they would say, but you must remember that

dinosaurs cannot live by trees alone. They insisted that the dinosaurs must make some drastic, in fact you might say revolutionary, changes in their way of living or they would lose The Way completely. The Grey dinosaurs didn't say much—but when pressed they would say that they could see the good points on both sides.

THIS went on for many generations and slowly but surely a change did come about. The Black dinosaurs threw their lot in with the Grey because they preferred to be with the crowd, and besides it was now apparent that there wasn't any danger from the Greys—it would be a long time before they would do anything revolutionary. The White dinosaurs also became Grey—rather reluctantly, for they still felt that there was something special about the White way but they had gotten tired of struggling, it all seemed so futile with so many against you.

Well, sure enough, before too long the United Grey dinosaurs began to run into trouble. Because it was chang-

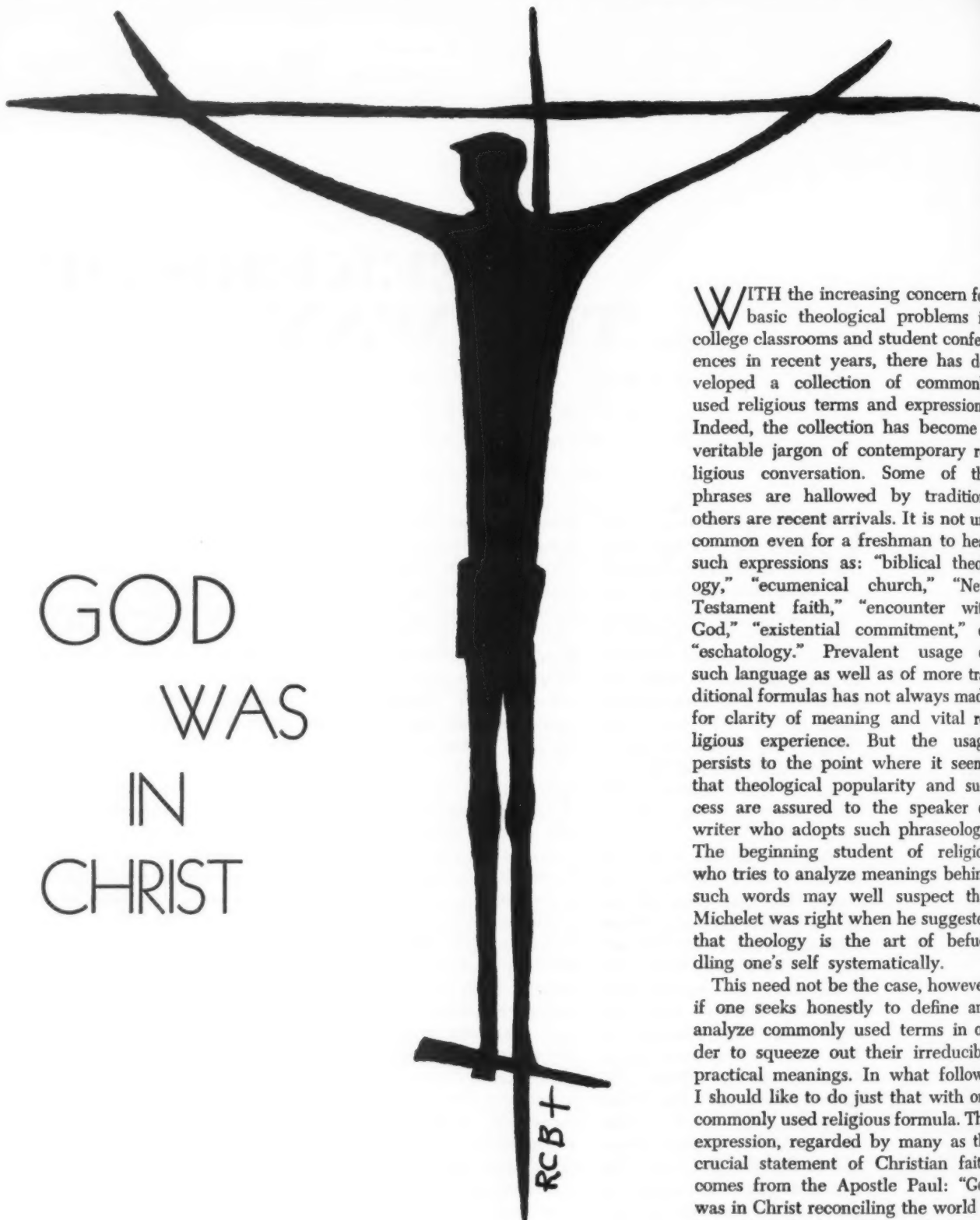
ing so fast, it grew increasingly difficult to keep up with the world around them. The new "Seekers of The Way" (they kept the same title for they were ever so orthodox) saw that their hope of finding the better way in the status quo didn't seem to square with what they were finding out about the rest of life. A static faith and a dynamic world didn't seem to have much in common. There were ever so many of them who seemed to break down for no apparent physical reason until finally their society just seemed to collapse. At the end, just before the close of the age of the dinosaurs, three dinosaurs met for the final time—a Grey one (formerly White), a Grey one (formerly Black) and a Grey one who was Grey by profession of faith. . . .

AND the Grey one (formerly Black) said, "If I had only had more visions. . . ."

And the Grey one (formerly White) said, "If I had only had more faith. . . ."

And the Grey one (P.F.) said, "If they had only had"

GOD WAS IN CHRIST



BY WARREN E. STEINKRAUS

WITH the increasing concern for basic theological problems in college classrooms and student conferences in recent years, there has developed a collection of commonly used religious terms and expressions. Indeed, the collection has become a veritable jargon of contemporary religious conversation. Some of the phrases are hallowed by tradition; others are recent arrivals. It is not uncommon even for a freshman to hear such expressions as: "biblical theology," "ecumenical church," "New Testament faith," "encounter with God," "existential commitment," or "eschatology." Prevalent usage of such language as well as of more traditional formulas has not always made for clarity of meaning and vital religious experience. But the usage persists to the point where it seems that theological popularity and success are assured to the speaker or writer who adopts such phraseology. The beginning student of religion who tries to analyze meanings behind such words may well suspect that Michelet was right when he suggested that theology is the art of befuddling one's self systematically.

This need not be the case, however, if one seeks honestly to define and analyze commonly used terms in order to squeeze out their irreducible practical meanings. In what follows, I should like to do just that with one commonly used religious formula. This expression, regarded by many as the crucial statement of Christian faith, comes from the Apostle Paul: "God was in Christ reconciling the world to himself." (II Corinthians 5:19) Now I want to ask what this means, especially the first four words which have often created problems for inquiring students.

There are some who will say at the outset that such a fundamental statement should not be analyzed since its meaning is plain to anyone who is in the Christian fellowship. And they might add that to analyze such an expression will finally lead to the destruction of faith, since faith that God was in Christ is basic to Christianity and not subject to discussion. To analyze it is to take away its meaning. Others may tell us that we should not try to take such symbolic language literally or try to interpret it for to do so is to make the eternal temporal and to make God less than a subject of ultimate concern. We are further told that to be gripped by the power of biblical words is more important than logical understanding. But such a proposal hardly satisfies the inquiring intellect and comes close to an appeal to the simple magic of words not unlike primitive mumbo jumbo.

An earnest Christian must undertake to understand his faith, search for meanings and truth and try to reduce religious metaphors and formulas to their net significance for human experience. If one does not *try* to understand his faith he has what may be called "blind faith" no matter how strong or vibrant that faith might feel. An unexamined faith is not worth having, and unexamined theological formulae, no matter how old or how piously intoned, are not worth believing. Morris Cohen was not far wrong when he once said that "the edifying certainties which begin where logic ends are but the opiates of weak minds."

Now what *might* it mean to say that God was in Christ? We could work for a bit on the word *was*. Does it suggest that God once was in Christ and now is not? Or does it suggest that when Christ lived, God was in him—implying that Christ was an historical personage in whom God was present in some way. Does the word *was* mean that God wasn't present in anyone else, or isn't now present in anyone else? It might.

What about the meaning of *in*? In

what sense can one being be *in* another? Assuming that *God* and *Christ* are words which refer to persons or spiritual beings of some kind, how can it be said that one was *in* another? This may be so crucial that perhaps we'd better look at the terms *God* and *Christ* first. There are none who will say as a minimum that the word *Christ* does not refer to an historical person who was born, lived, breathed, thought, spoke, and died. The manner of birth and the faith in the resurrection need not here concern us. If Christ was a person in the sense of his very *being*, we must then ask who or what God is and how God could be in him.

To clarify the meaning of *God* does of course involve a whole theology, and the intelligibility one finds in the expression "God was in Christ" may well turn on his theology and be satisfactory or unacceptable depending on it. Now God may be viewed as a mysterious being, whose nature cannot be defined in any language at all. "God" would mean a sort of indefinable ultimacy, a being who may "confront" us but whom we cannot understand. Thinkers like Tillich sometimes speak as if "God" were nothing more than this sheer "Being"—not an intelligent loving person.

If we take such an interpretation, we might then say that "God was in Christ" means that something ultimate was in Christ—some principle or force or energy of ultimate character was present in the historical figure Jesus Christ. Or, one could mean by *God* some fundamental truth or principle of the universe. Accordingly, one could then say "God was in Christ" and mean that this basal principle was somehow embodied in Jesus who confronts us, then, through the historic church.

But these are strange reductions of the word *God* to mean either mere being or an abstract principle. Theologians of many faiths and especially the Christian faith think of God as a being other than us, not a mere principle, but a being generally understood as a person who is conscious, intelligent, purposive, powerful, a loving, creative mind.

Now these adjectives just used have some meaning to us in our own experience. The question then becomes, is there such a personal being in the universe? Most Christians have believed that there is. In fact, disbelieving this makes one an atheist in the most common usage of that epithet. We need not discuss the pros and cons here. Suffice it to say that when most Christians use the word *God*, they mean by it that there is an actual conscious being who literally exists as one's friends and parents exist. He is not a principle or an aspiration or a name for love, nor is he a physical body. He *is* a conscious self who knows he exists as a self as we know we exist as selves. Further, Christians believe it is possible to enter into literal communication with God through prayer.

Now if we take the term *God* in this sense, we are back to our problem. Note that we have not used such words as "supernatural," "transcendent" or "immanent." All we are saying is that God may be understood as a conscious self or person, other than our own selves, and actually so. But if God is a person, how can he be *in* another person? Did part of his conscious existence enter into the conscious existence of Jesus Christ? How can this be? Of course the problem here can become profound for we can ask what we mean by "existence." If we take as a sample our own



consciousness, our own self-experience, with its privacy and uniqueness, it does not seem as though we literally enter into another's consciousness or self. We do indeed contact and communicate with other selves and occasionally have intimate fellowship with them, but my experience of my tongue at the back of my teeth is uniquely and privately my own experience just as yours is yours. In fact, one can say that there is not the slightest evidence that we actually *become* someone else or *enter in* to his conscious life, even though we may share ideas or have profound love one for the other. I still retain my own privacy and you retain yours.

TRADITIONALLY certain theologians have developed views about the meaning of existence which would separate existence from consciousness, calling it *substance*. Thus they were able to talk about a transfer of substance from one person to another. The Council of Nicaea approved by majority vote the creed which speaks of Jesus as "Very God of Very God; begotten not made; Being of one substance with the Father." And the Council of Chalcedon in 451, eager to maintain the uniqueness of Jesus, spoke of him as being "consubstantial with the Father according to the Godhead and consubstantial with us according to Manhood."

But such statements if analyzed virtually become unmeaning. How is God as a person related to God as substance? If part of God's substance entered into Christ's substance, didn't God lose some of his substance? Then is he still God? If Christ is "very God of very God," how *much* of him is he? How much of God's substance had to be in Christ in order to say "God was in Christ"? What does it *really* mean to say that Jesus is one substance with the Father, or consubstantial with him according to the Godhead? One could continue this line of questioning with singularly unfruitful results.

Now if we say that God is a conscious self and Christ was a conscious self, we must still deal with the word



in, since it doesn't square with our experience that one's private consciousness enters into another's. (One could always say that such things as they relate to God are mysteries and we must believe it possible even if we can't understand it in terms of our own experience. But that is the "way out" this article is trying to avoid.) Could God as a conscious self actually *be in* Christ as a conscious self? One could answer affirmatively if he believed that there was really only *one* conscious being, God, and that in truth all so-called private individuals were parts of this all-encompassing, all-inclusive consciousness.

But if that view, called *pantheism*, is accepted, we have not said anything when we say "God was in Christ." For if pantheism is true, not only was God in Christ, he is also in every other conscious self, a view which I am certain is not true in my experience and which few would make bold literally to hold. The formula "God was in Christ" would tell us nothing for pantheism grants no distinction or uniqueness to Christ—the very thing the formula of Paul attempts to do. We are not here discussing pantheism, but those who tend toward it, perhaps having been influenced by such hazy romanticists as Kahlil Gibran, should entertain thoughtfully some of the dilemmas it raises not only for Christian faith, but also for the problem of good and evil and truth and falsity.

If one is reluctant to say that God as a conscious self was *in* Christ as a self because such transfers of conscious identity are unintelligible when taken literally, what then may we mean by the word *in*? One can say that the relationship between God and Christ was a unique one. Their egos were never fused, or Jesus would have been

praying to himself in Gethsemane or crying to himself on Calvary. How was God *in* Christ? We might well say that the attitudes, character qualities or traits of God's personality were found in the historic person Jesus. In short, the essential characteristic of God, forgiving love, was found in Christ. As God is a fully loving person, so Christ was a fully loving person in a way quite unique in human history. There is no transfer of conscious being when we say "God was in Christ" but there was and is a transfer of love. Christ was uniquely aware of his personal dependence on God. And God was *in* Christ in the sense that Christ embodied and lived out in history the character qualities of God—love, mercy, justice, and forgiveness. He was more than a religious genius. He lived out the will and purpose of God in history, even though he was not precisely identical with God. To put the matter another way, we can say that God is Christlike, or, that Christ is the highest fulfillment of manhood because he embodies the essential qualities of God.

"God was in Christ?" Yes, we can reply, if we see the quality of God's love embodied in Christ. This may well be what it means to speak of the divinity of Jesus. (To speak of the Deity of Christ is really unmeaning. Divinity has to do with quality, deity with substance.) Christ is divine because he expresses and fulfills God's purposes not because his being somehow participates in God's substance as "very God of very God." He is not *the* deity, but one who showed us and still shows us what deity or God is like. "God was in Christ?" Yes. God's love received its highest expression, indeed "revelation" in Christ. God in this sense, *still* is in Christ. The main task of the Christian might very well be not only to give his allegiance to Jesus as the Lord of love, but to see what that allegiance means for himself and when it is worked out in the social life of the community. One might then come to know through his own living experience of Christian love what the last part of Paul's formula means, "reconciling the world to himself."

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A College EDUCATION ?

BY GOODRICH C. WHITE



EDUCATION, in our American life today, is an inclusive term—sometimes a much abused term. It is often used to include much that is questionably thought of as education. The things so included may be important, valuable, necessary; and our schools and colleges have been under pressure to provide them or have thought it advisable to provide them. But there are essentials in education that are sometimes obscured and neglected by an overemphasis on lesser and more marginal things.

Training in specific skills is not education. Knowledge alone is not education. Social adjustment—the ability to win friends and influence people—is not education. Skills and facts and the ability to get along with people alone may be useless, or stultifying, or dangerous. The pedant on a college faculty or the “expert” on a quiz program may be a veritable encyclopedia

of information. He is not thereby an educated man. A skilled artisan may devote himself to counterfeiting. A skilled manipulator of words may be a great success in persuading people to buy the shoddy instead of the sound product in the market place. Arrant scoundrels are sometimes charming and popular—until they are found out. The trained hand, the trained mind, the winsome personality, as against the truly educated, may be used for the deception, the exploitation, even the destruction of humankind.

Education rightly conceived and rightly achieved furnishes men with the *perspective* and the *purpose* which will guide the use of knowledge and skill in the conduct of life. It thus makes for those “ordered lives” of which Whittier sings in the familiar hymn, as against the “foolish” or the “feverish” ways for which he prays forgiveness. Such ordered lives, it

seems to me, should be the outcome of true education. Such ordered lives are guided by the perspective and the purpose which true education should give: *perspective* which provides understanding and gives depth and meaning to life; *purpose* which roots in enduring interests and feeds upon inner resources of strength and of faith that will insure against vicissitudes and the shocks of circumstance as the years pass.

There are other ways of naming these outcomes of education. There are other things that might be added. But these are terms that at least for me have had special significance and that seem to me worthy of commendation.

PERSPECTIVE relieves a painting of flatness. It gives to the figured scene a third dimension. It adds depth.

It sets things that bulk large in the foreground against a background that recedes into the distance. It makes each object part of a larger world upon which they depend for their meaning and their solid reality.

By analogy the perspective of time gives meaning to the succession of events that make up our living. Life without perspective is flat, bodiless, a thing of surfaces and dead levels. There is no depth, no solidity, no substantial reality. It is an existing from day to day with no memories of yesterday, no anticipations of tomorrow—no lessons from the past, no plans for the future. So the animal must live. And so, in large part, all too many men and women live—men and women who have not achieved that measure of humanity which partakes of divinity because it can rise above the present and see something of its meaning in terms of the long past and the anticipated future.

Education, then, in any true sense should do just this: it should relieve life of its superficiality, its emptiness, its flatness. It should give to life richness, depth, substance, balance, proportion. It should provide perspective on one's self and on the world in which one lives. It should make possible the ordering of life in terms of the great verities which are our heritage, the enduring values, the long past and the future stretching into eternity.

Making a living is, of course, a part of life. But the businessman, the physician, the lawyer, the journalist, the engineer, the artisan, the homemaker—all these need more than mere techniques. If they are to be anything more than artful practitioners they must be able to see their vocations, their day-by-day work, in perspective. They must know something of the history of their occupations and be able to think of them as important social institutions, part of a tremendous network of human relationships, existing to serve human need and to further human progress. It is this ability to see and understand that, I think, makes the difference between the *professional* attitude and the attitude of the hack, the pettifogger, the shyster, and the quack.

BEYOND this, the perspective of history should help at least to protect us against those times when the current of world events invites us to an attitude of defeatism, to feelings of futility, almost to a despair that paralyzes effort and robs life of zest. For the thoughtful person, the person who cares, it is hard at times to escape such moods. When we are thus beset, we need to remind ourselves that there have been great crises and momentous periods before in history—times of chaos and confusion—out of which have emerged new and nobler ways for men to live together. No one is as yet wise enough to understand or to predict the outcome of the turbulent events of this twentieth century, the midpoint of which we have already passed. But seeing these events in the perspective of history we can muster such wisdom as is ours to command, the patience which wisdom brings, and faith—faith that, however little we may understand, whatever our failures, God's great purposes will be realized in his own way and in his own good time.

But perspective, with the wisdom and patience that it brings, is not enough. There must be purpose too. The grandstand or the side-line observer who holds himself aloof and who merely watches and passes judgment contributes little to mankind's forward march. He may observe with keen insight, even with wisdom. But if he takes no part he easily becomes a victim of cynicism, of contempt for human weakness, of scorn for human struggle, even for human aspiration and striving. Surely the rightly educated man will want to play his part, however small, and play it worthily. Such wisdom as he may have achieved he will make a guide to *living*. He will have a role in the human drama, even if a minor one. He will not be content as a mere spectator, even though a wise one.

There will then be purpose—the purpose to *be* and to *do* one's best. There will be the purpose to serve. But let me speak here a word of caution. Don't be in too big a hurry to get at the business of uplifting and reforming and transforming society. Purpose to *be* as well as to *do*. Pur-



PICK OUT TWO MORE AND YOU CAN REGISTER.

pose to have something to give. So purpose that your service will be guided by insight and understanding—not alone by impulse and sentiment. Devotion to a great cause should mean readiness to prepare yourself fully for service to that cause.

The good citizen is first of all a good person. A friend of mine has published in the last year or so an essay on "Education for Privacy." It is likely that some of you have read it. He is concerned about the inner life of the person as against the public life of the citizen. He insists—and I would join him—that only as there are rich and deep resources of personality and character in the inner life can there be genuinely effective citizenship that goes beyond the superficial mechanics of participation in public affairs.

Such participation, I dare to suggest, may be overdone to the damage of the more important and the more enduring values of personality and character and even to the crippling of usefulness. We need reforms. But too many reformers are hard and narrow and disagreeable little people whom one doesn't want to live with. Service is an admirable motive in one's life. But too many people who are eager to serve and to give really have nothing to offer; they have been unwilling to *prepare* themselves for service, and there results from their efforts tragedy for themselves and for those whom they would serve.

REAL service, we have been reminded by a wise author, is not the result of a "pumping up" out of inadequate resources; that leads to depletion and to dangerous vacuum. Service, he suggests, is most effective when it is an overflow from a "superabundance that leaves no lack behind."

When all is said and done, making a living and even helping to reform the social and economic order are not—or ought not to be—ends in themselves. They are essential and basic, but only as means—means to the end that individual human beings, persons, may live more nobly. And man does not live by bread alone. With

prosperity assured and security guaranteed to individual and nation, mankind will still be in sorry plight if prosperity and security or even peace has become the be-all and end-all of existence.

We must not forget that there is a peace that is not of this world. "Not as the world gives, give I unto you." The peace which Jesus promised his disciples is a peace greater than, deeper than, the absence of strife. It is an inner peace that no outward circumstance can take away.

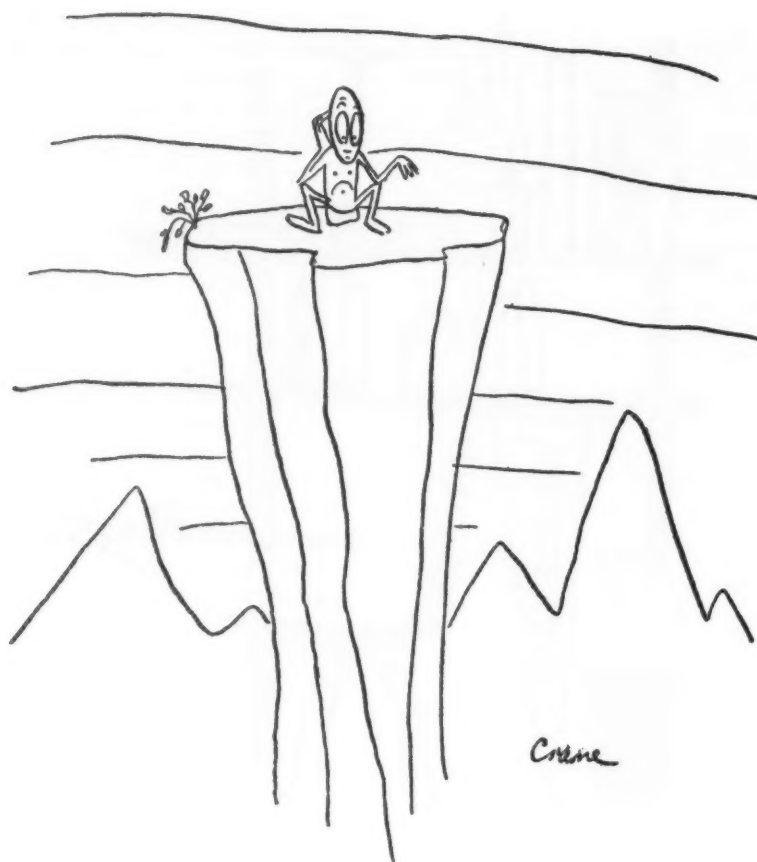
The truly educated man or woman will purpose nobly to exalt those finer things of the mind and the spirit that can survive and enrich life in the midst of outer turmoil or disaster. Such men and women will purpose deeply to seek that "peace which passeth understanding." They will be able to see themselves and their tasks and the world in which they live in a perspective that gives them nobility. Aspiration and idealism, kindness and beauty, unselfishness and courage,

faith and hope and love are just as much realities as are ugliness and cruelty and lust, brutality and selfishness, cynicism and cowardice and fear. And in the perspective of God's great purposes for the world he has created it is the divine in human nature that we can see as the reality that will endure.

*Standeth God within the shadows,
Keeping watch above his own.*

We do not need to fear that men and women thus educated, thus committed though not having attained, will live in an ivory tower, remote from life's realities. Such men and women will live in the same places and breathe the same air as all other men and women. They will wrestle with the same problems. They will be busy. But neither time nor circumstance will master them. By what they *are* as well as by what they do they will nobly influence those with whom they live. And theirs will be ordered lives because they will live in the perspective of time and of eternity.





SELF KNOWLEDGE

BY WARREN ASHBY

RECENTLY an experimental jet plane, that will carry up to one hundred and seventy passengers, made a record-breaking flight across the country in three hours and forty-eight minutes. The wife of the president of the aircraft company building the plane was asked what it felt like to fly in the jet; and she replied, "You're up there at 35,000 feet, and you feel like you're hanging onto the world. You can almost see the curvature of the earth, and you think: 'Jeepers, who am I in this world?' You come off breathless, you can't talk."

There are many persons in the world today who feel that way. The advantage of college, for students and professor alike, is that we are provided a unique opportunity to gain a perspective upon ourselves. In our life in the university, then, there should be many times when, up there in some thought or activity at 35,000 feet, we feel like we are hanging onto the world, when we can almost see the curvature of the earth—that is, what this world, this life is really like—when breathlessly we inquire, with wonder, "Who am I in this world?" This, says President Nathan

Pusey of Harvard, is one of the central purposes of college education: "What every young person seeks in college, from liberal education—whether or not he has articulated this—is self-discovery." In so saying he was echoing the words of another famous educator, Socrates: "The unexamined life is not worth living."

"Know thyself" is the advice of ancient philosophy and modern wisdom; and you and I, within the ivy walls and climbing the ivory towers, should respond to that advice. Who am I? We know the importance of this inescapable question. Indeed, much of our living has been this movement toward self-knowledge, this attempt to find the person behind the name. We know, also, who can provide an answer for this most personal of questions. For each person who inquires, "Who am I?" there is only one person who can reply. There are, no doubt, many ways we receive help in our questioning. To provide such ways is one reason for the college. There are, in particular, many persons from whom we receive help in our quest. But finally each self alone can find who each self is.

Because all this is so, let us in our life in college, and preferably at 35,000 feet, ask, "What are the ways of my discovering who I am?"

This question, I would suggest, may be answered in four stages; each related to the others, each taking us more deeply into our lives, into the lives of those around us, and into the life of this world we are hanging onto. First, I know myself in knowing that I am changing. Second, I discover myself in living, especially in living with other persons. Third, I see myself by asking specific questions about my life. Fourth, I find myself by being and by becoming myself. Let us look at these one by one, knowing all the while that life cannot be so neatly separated and catalogued.

FIRST, I know myself in knowing that I am changing. I am not a changeless thing. I am a person, that is a growing life; or, if not growing, a decaying life. One of the great philosophers claimed that we could

never know ourselves, we could never catch ourselves because, as he put it, the mind is like a theater where diverse experiences enter, glide about, pass away, reappear but never stay in one place long enough to be understood. Life is more like a drama, a complete drama with various mixtures of laughter and tears, of seriousness and lightness of mood; but a drama with successive acts and changing scenes that is now not completed. Let us hope that the successive scenes offer new opportunities and that the changing acts are acts of growth.

To know that I am changing is to know that there is no one easy or final answer to the question, "Who am I?" All life is, or may be, self-discovery. And though in our search for life there are times when we are deeply perplexed and pained we know that the real, though incomplete, discoveries of ourselves are a part of the greatest joy and delight we can know.

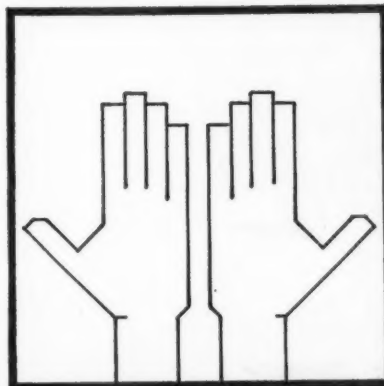
SECOND, I discover myself in living, especially in living with other persons. This is important to say in college where sometimes it seems that life is all conversation or lecture-listening: I find myself in living. Even now we ask in words a question, "Who am I?"; we think of this together; and it may be supposed that because we ask the question in words we can also answer with words. In part we can; but only in part. For life is bigger than logic; and I am more than words can say.

To say that I discover myself in living is not to say that the discovery is automatic. In the play, "Death of a Salesman," the main character, Willy Loman, was never a person but always a sales-person, he was never an independent man but ever a salesman. After his death his son said of him, "He never knew who he was. The man didn't know who he was." We find ourselves in living; but mere living does not mean that we necessarily find ourselves. That has always taken courage, that requires determination. Much of the necessary courage comes in the next stages that carry us yet deeper into life.

THIRD, I see myself by asking specific questions about my life. There are many such questions and we ask them in many different ways. But most of our asking comes back to four simple inquiries: what can I do? what do I know? what do I like? for whom, for what do I live?

What can I do, that is, what are my abilities? This does not mean what is my training, what are my special technical skills for a job. At least, it does not mean that primarily. In our modern world we think much too narrowly about skills: we think about the requirements for a profession, for a certain occupation. The importance of such qualities should not be minimized; but they are not the most important abilities in life. The significant abilities are not those that enable us to make a living but that enable us to create a life. They are many, and they are different in each of us. But they relate to such abilities as our being able to love and to be loved, to hear music or to see color, to sit alone in silence or to stand alone in society, to sense the life of others and to share, properly, easily life with others. There are too many important abilities to be named: no person has all of them, no person is without some. The important matter is to find what ours are or may be. Perhaps the simplest way to put it is to say that all life is an art and a main question facing each of us is to find the unique, personal abilities that will enable us to give to life proportion and color and form.

Another query that, upon occasion, we should ask is, "What do I know?"



Again, by this is not meant merely what technical information we possess. That in our society is of great importance; and a self-consciousness about our technical information is an aid toward self-knowledge. Still, it is not the most important kind of knowledge. Nor is the matter one of being able to argue someone else into knowing what we know. The significant understanding we have received has not come to us because we have been argued into it. It is said of the painter Correggio that, before he ever picked up a brush, he once saw the paintings of Michelangelo; they revealed to him himself and his knowledge, for he said, "I, too, am a painter." He was talking about an inner knowledge that he possessed. You and I have such knowledge. We know that it is not always accurate, that it is subject to clarification. Still there are some things that we know, that we might be unable to "prove" to another person; and they are some of the most important things. To find out who I am I must know what I know.

Again, to ask "What do I like?" is of real help in seeing who I am. This is a matter of what I enjoy. We would understand ourselves better if we could describe honestly how we spend our leisure time, or rather how we would spend our leisure time if we could have as much time to spend as we desired. This would be to inquire what I actually value in life, what I value; not because others say it is good, or because a church requires it of me, or because society insists upon it; but what I—"me, myself, and I" as we used to say when we were children—like.

This would lead to the final query in the third stage: For whom do I live? For what do I live? Not in theory mind you: it is not a matter of saying who or what I live for: it is not enough to say I love so and so, or the United States, or my home; nor of repeating that I believe in God, or Christ, or democracy. It is not to repeat a creed but to live a life. It is to be hoped, of course, that our words and our lives agree. The key is found in some life-shaking, life-changing words: "I take you to have and to hold from

this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish, till death us do part." Literally, preferably this would be spoken to one person alone. But in a wider sense to what—to what ideals, kind of life, and persons—can we say, "I take you to love and to cherish till death us do part"? Increasingly, as we grow, we take on new values that we intend to keep. To know them is to know myself.

WE alone, each of us, can answer, "Who am I?" We answer this in knowing that life is changing, we find ourselves in living and, at times, in asking questions about personal life. But this would not yet enable me to know myself. So we are led to the last stage: I find myself by being and by becoming myself.

How am I myself, how do I become myself? Not in one day, perhaps never perfectly, not even in a lifetime. It is not easy; yet it is simple. The essence of it is simplicity, simplicity and sincerity.

I know what it is to do something because I am forced to do it. I know

what it is to do something because I am asked to do it, and feel "beholden" to the asker. I also know what it is to do something in which I am myself. At such times it is as though a voice within says, "This is the real you: now you are yourself, now you are growing into your real self."

There is something within that calls us to be ourselves; there is something that draws us to become ourselves. In the letter of *James* there is an interesting suggestion toward self-knowledge:

Put away rank growth and receive with meekness the implanted word. (That is, implanted within ourselves.) But be doers of the word, and not hearers only, deceiving yourselves. For if anyone is a hearer of the word and not a doer, he is like a man who observes his natural face in a mirror; for he observes himself and goes away at once and forgets what he was like. But he who looks into the perfect law, the law of liberty, and perseveres, being no hearer that forgets but a doer that acts, he shall be blessed in his doing.

To look into the perfect law, the law of liberty, is to be myself, to be free to become myself. This is the law of love; for love means just that, that the other is through love en-

couraged and enabled to be himself. And if I am myself, if I continue to become myself, it is because I look into this perfect law, because I respond to that call, to that drawing to be myself. Historically men have referred to this calling, this drawing by the name, "God"; and I would so name it. But it matters not so much what we name this way the world and our lives are put together; what matters is that we respond, and in responding find who we are.

SOMETIMES in our speeding and height in college it seems as though we are just hanging onto the world. Sometimes it seems that we see the curvature of the earth, the old realities in a new light. Then do we ask, "Who am I in this world?" Answer that we do: sometimes breathlessly, without talk; sometimes by noting how our lives are changing or by living simply with others or by asking the deep, personal questions of our lives. Always we can best answer the question by trying to be and to become ourselves, by responding to that which loves and lures us to be a person.



ALL I WANT IS SECURITY.

WORLD PEACE:

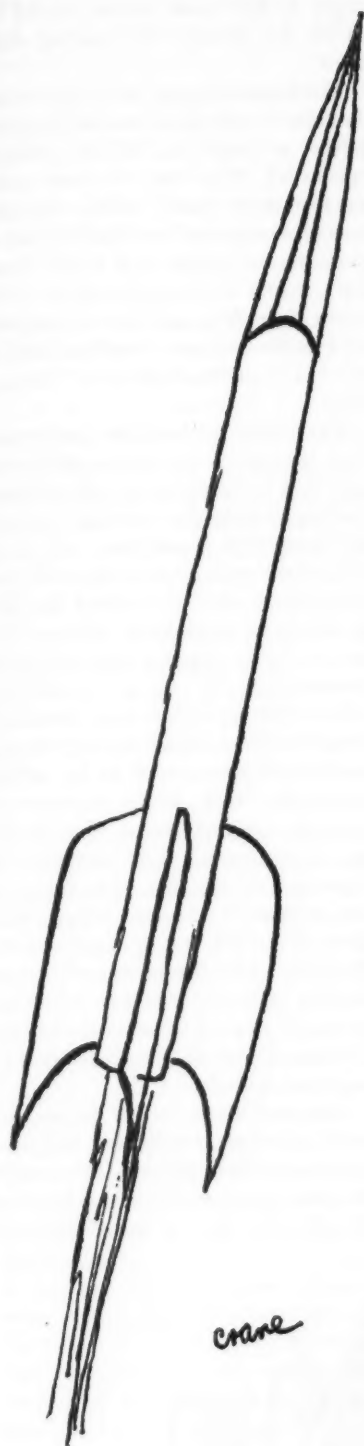
IS IT POSSIBLE?

BY ARTHUR W. MUNK

WHILE the cave man feared the monsters lurking in the forests and trembled before the dark, destructive forces of nature, his descendants—having split the atom—stand aghast at their own handiwork. The nuclear terror hangs over our heads like a vast deadly pall. Overnight mankind could step into the bottomless pit; unparalleled disaster might come in the twinkling of an eye; the question before us is urgent.

When the issue hangs in the balance and the mind is troubled—like bad memories—all the old fatalistic arguments, which have been refuted a thousand times, have a strange way of coming back to torture us. There is the contention that war is both necessary and inevitable, since it keeps men from vegetating and arouses them to creativity. While the ghost of this old idea is behind the naïve assumption that the army makes men, it finds classic expression in these well-known words of Mussolini: "War alone brings to its highest tension all human energy and puts the stamp of nobility upon the peoples who have the courage to meet it."

Whatever truth this idea may have contained in times past, there can be little doubt that the nature of modern warfare has made it archaic. A thoughtful reading of F. J. P. Veale's *Advance to Barbarism* will serve to dispel any remaining illusions. Bad as it is to kill one man with a sword or gun, it is a million times worse to kill a million human beings with a superbomb. Let those who still dare speak of pacifists as "soft Utopians" remember that war means the bombing of cities—atrocities on a mass production basis. What is there heroic or creative about a group of men flying high above a city and releasing a



missile capable of literally wiping it off the face of the map? That men are still decorated for such outrages only serves to indict our civilization. In truth, modern warfare destroys the very conditions necessary for creativity. Those who still speak glibly of winning a third world war forget that there can be no conquerors—only the conquered in one universal grave.

Again, in spite of the Korean debacle, some, desperately seeking to rationalize war, still talk of sending "our boys" abroad to fight "limited wars." Uncle Sam must put the big, bad Bear and his minions into their place. The trouble is that the big, bad Bear thinks that he ought to do the same with Uncle Sam; and what is more, he did it in Hungary, while the good Uncle—who made so many

foolish promises to desperate people—stood by helpless. Moreover, "limited wars," like brush fires fanned by a hurricane, have a way of spreading and sweeping everything before them. Thus, even this last-ditch attempt to rationalize modern war fails miserably. As a matter of fact, in Korea we came within an inch of stepping into the bottomless pit.

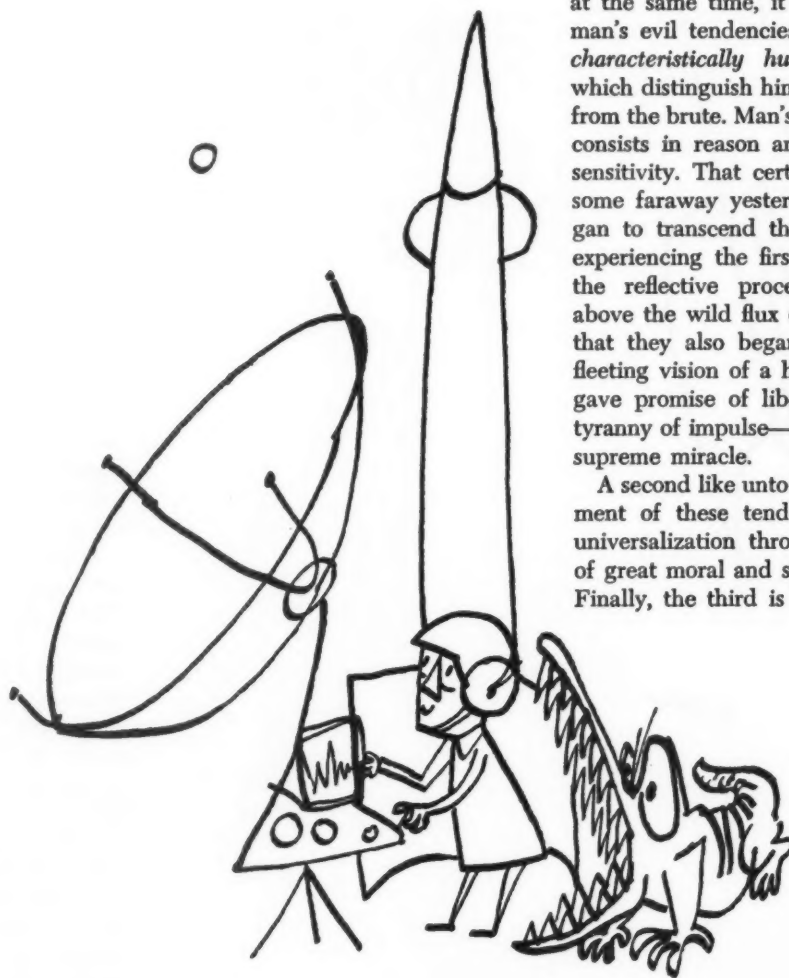
Though war is utterly irrational today and no one in his right mind wants it, yet much pessimism concerning peace is still based upon certain conceptions of human nature. The belief that man has a fighting instinct can, of course, be put to rest with the following observations: no modern psychologist seems to be willing to defend the idea; and if man really has such an instinct he would be so

eager to fight that nations would be saved the trouble of enacting draft laws.

Much more cogent is the contention that man's wickedness makes perpetual peace a hopeless dream. Hobbes speaks of "this war of every man, against every man," while Spengler conceives man as "a splendid beast of prey, brave, crafty, and cruel." Similarly, many modern Calvinistic criticisms of pacifism and the endorsement of specific wars are closely related to the belief in the doctrine of Original Sin.

That man has sadistic tendencies, that he lusts for wealth and power, and that he tends to be self-centered seeking to make the world his "oyster," no thoughtful theologian will deny. This is the residue of truth in the traditional doctrine of Original Sin. Yet, at the same time, it is not true that man's evil tendencies mark his most *characteristically human qualities*—which distinguish him most decidedly from the brute. Man's real significance consists in reason and in his ethical sensitivity. That certain creatures on some faraway yesterday actually began to transcend their animality by experiencing the first, dim flashes of the reflective process lifting them above the wild flux of sensation, and that they also began to catch some fleeting vision of a higher law which gave promise of liberation from the tyranny of impulse—surely, this is the supreme miracle.

A second like unto it is the development of these tendencies and their universalization through the insights of great moral and spiritual geniuses. Finally, the third is the gradual sift-



ing of these ideals down to the masses and the increasing attempts to apply them over wider and wider areas.

Thus, the great philosopher Immanuel Kant seems to be on the right track when he insisted that our hope of perpetual peace, in the final analysis, lies in the gradual flowering of these higher human capacities. At any rate, if man is the warmaker, he is also the peacemaker. More than this, while the former links him with an animal past which he must surmount even to survive, the latter serves as nothing less than one of the finest expressions of that which is most truly human. In short, beastly cruel and irrational as man may be at times in his lust for power, wealth, and fame, yet it is false to become unduly pessimistic through exaggerating these aspects while, at the same time, minimizing the potentialities of the significantly human.

SOME consideration must also be given to two extreme forms of pessimism or fatalism. The first is rather naïve and popular, finding expression in terms of the well-known cliché: since there have *always been* wars, there will *always be* wars. Besides taking for granted the dogmatic assumption that the future cannot be different from the past, that what has been always will be, it also fails to do justice to the following facts: the emergence of novelties, chief among which are the creative capacities of man himself; many evils (cannibalism, human sacrifice, religious prostitution, slavery, etc.) have been either eliminated or else greatly reduced; and finally, we not only know the causes of war but also have more adequate means of dealing with them than did the men of other ages. Moreover, since man faces the dilemma of either abolishing war or else being annihilated, strong natural tendencies—based on the will to live—join with the idealistic, as never before, in the crusade for peace.

The more philosophical form of fatalism finds its most characteristic modern expression in Oswald Spengler's brilliant work, *The Decline of the*

West. He applies the cycle of human life (birth, childhood, youth, maturity, old age, and death) to cultures. They must, of necessity, go through these stages; and with the last stages chaos and war are inevitable. Toynbee and other critics have emphasized the fact that Spengler must be taken seriously. Of the twenty-six civilizations listed by the former in his famous *Study of History*, only ten are left today, and nine of these are deathly sick. Not only can one thus discern something of a fatalistic pattern in history, but, worse still, the two chief killers of civilizations—war and the class struggle—have not been eliminated.

Still, a number of drastic criticisms of Spengler are in order. To begin with, he is guilty of what the logicians call the fallacy of "the False Analogy." While certain general signs of repetition in history are undeniable, yet these are never as inevitable as those occurring in organisms and in the cycles of nature. Spengler has created a Procrustean bed which the facts of history, that is, all the most significant facts in the most inclusive sense, do not fit. As a much needed corrective, Croce's *History as the Story of Liberty* should always be read along with Spengler's masterpiece. The latter neither recognizes the possibility of novelties nor the fact that decadent cultures may actually burst into new life. Indeed, this phenomenon seems to be taking place before our very eyes. Fatalism, then, does not necessarily have the final word. Renewal, both national and international, is always possible: no ironclad Fate dooms the United Nations to go the way of the League of Nations.

IF there is to be a creative response to the world crisis, there are certain grounds of hope to which we must hold fast. First of all, there is still that basic theism which most of the readers of this article no doubt share with its author. This signifies that, in spite of contrary appearances, in the very deepest possible sense, the universe is neither a heartless machine or juggernaut—crushing everywhere before it—nor a vast, aimless, cosmic

drift. Ultimately atheism really means a chance world of endless becoming—like Melchizedek without father or mother. One does not have to believe in inevitable progress (that man is on an escalator going up regardless of how stupidly he behaves), in order to believe that the process of evolution shows signs of an upward urge and a push suggestive of Cosmic Purpose and Cosmic Mind. This implies that if man has come thus far, the chances are that he can go much further.

Yet, this does not mean leaving everything to God in good apocalyptic fashion. Such an antiquated view can only serve to promote a certain pernicious quietism which will block the natural religious impulse toward effective social action. With a certain due respect for immanence as well as transcendence, one may hold with philosophers such as Bergson, Brightman, and Whitehead that, in spite of opposition and without forcing the issue, the Divine Agent is continually exerting an influence upon the vast cosmic flux; an influence which finds supreme expression in and through the highest man can attain.

This theory of Divine activity is also in line with Kant's view of a "hidden plan" whereby—through the development of man's creative potentialities—war finally receives its *coup de grâce*. There are two processes which especially point in this direction, namely, the emergence of great moral and spiritual geniuses from Buddha to Christ, and the long social and political process in the direction of world order.

Again, history teems with examples of wars which either did not materialize or else were stopped. Washington and Jefferson saved our nation from several possible wars; the tragic Korean War was finally stopped; even the mad Suez adventure was halted (perhaps on the very brink of hell); and there is hope that the present crisis in Lebanon may be peacefully resolved. At any rate, as long as men regarded war as inevitable as the return of bad weather, the possibilities of an enduring peace remained slim indeed; but with the scientific habit of thinking in terms of cause and

effect, they began to develop means for the prevention of war. The most important among these is certainly the United Nations which Walter Lippmann has rightly called our "last best hope." It is fearful to contemplate what might have happened during some one of the recent crises, that is, if there had been no United Nations. The chances are that we would not have lived to tell the tale.

YET, even with the United Nations and all the other forces that work for peace, a dark cloud continues to hang low on our horizon. The pessimist's best talking point is the present grim state of affairs. The advent of Sputnik and the ICBM, the continuance of nuclear testing, and the general acceleration of the arms race—all this is tragic beyond words. The situation is especially serious when one considers the fact that the tempo of the armament race is perhaps the most reliable indication of the heat generated by the war fever. It is hoped that

the present meeting of the great Powers in Geneva will constitute at least a step in the general direction of nuclear control.

Worst of all, at this writing, along with the atrocious execution of Nagy by the communists, there is the explosive situation in the Middle East—made worse rather than better by the so-called Eisenhower Doctrine. Indeed, one observer, writing in *The New York Times* (June 28, 1958, p. 16), goes so far as to say that everyone involved "in the Lebanese mess seems to be behaving with maximum midsummer madness"; and on top of all this, there is the spectacle of a high-ranking American Admiral calling for the use of atomic weapons in any future Korea (*The Detroit Free Press*, June 30, 1958, p. 21). The great danger is that, if the United States and the Soviet Union continue to bluff and threaten one another, the day may come when one or the other, not knowing what else to do, may call the bluff; or there may be incidents—such as Sarajevo in 1914—

which may set in motion a terrific chain reaction resulting in the final explosion.

NEVERTHELESS, in spite of all this, peace is still possible; that is, peace at a price—in terms of "thoughtful action." The very danger itself should serve as a spur to greater effort. Nothing is more necessary than persistence; in season and out of season, the tireless search must continue for new approaches and new opportunities for creative action undergirded by good will.

If a lasting peace is to be won, this writer believes that a "synoptic approach" is necessary: many things need to be done to counteract the various causes of war. In his little book, *A Way of Survival*, and likewise in an article in *The Christian Century* (Sept. 26, 1956), he tried to state what he considers the essentials. In an hour, however, when the tide again seems to be moving strongly away from peace and toward catastrophe, it becomes imperative that a beginning be made in terms of an attack at some strategic vantage point. This point is probably the armament race—which must be halted and halted soon. Besides functioning as a direct cause of war in producing fear and in heightening tensions, it saps the economic resources of the nations so that—like Samson without his locks—they lack strength; and lacking strength, they are not able to carry on the urgent task of world rehabilitation in terms of the needs of the hour.

But the good ship Peace will remain stranded until there is a tide of public opinion sufficient to move her. How can such a tide be generated? Obviously this calls for nothing less than a Crusade on a global scale. Einstein insisted that we must "go to the villages." Who shall begin this Crusade? Why not the students? After all, they have the most to gain. Besides, they need a Cause, and today there is none greater than the Cause of Peace. Either we go forward with God and his Christ or we go backward and stumble into the bottomless pit.



AT LAST, NATIONAL SECURITY, JUST FOR THE TWO OF US,
EVE—SPEAK TO ME EVE!

CHRISTIAN ART IN

India

BY DONALD F. EBRIGHT

ALTHOUGH India has an ancient and rich art heritage, it must be admitted that Indian Christian art is just beginning. Every visitor to India learns that the frescoes in tempera in the Ajanta cave shrines (first century B.C. to the seventh century A.D.) represent Buddhist narrative art at its best. Craftsmen employed chisel and stone to create the Hindu temple sculptures such as can be seen today at Puri in Orissa or Khajuraho in Vindhya Pradesh (800-1300 A.D.). The Muslim can point to the beauty of his mosque, the Taj Mahal, and exquisite illuminated manuscripts.

During the British rule of India the arts were neglected. The new era of Indian creativity started with Abanindranath Tagore, who rescued art from its slavery to Western imitations, as seen in the Ravi Varma School. This renaissance came to full bloom between 1920 and 1930, at a time when several young Indian Christians were studying art. The first nine students of Abanindranath Tagore were powerful artists, such as Nandalal Bose of Shantiniketan and Asit Haldar of Lucknow fame. These students spread all over India, forming new art colleges; this accounts for the rapid development in several cities as well as the basic unity of modern Indian art. But Abanindranath did not force his pupils into a mold. They studied the figures of the Ajanta caves and the Greek masterpieces, and struggled with Picasso, Matisse and van Gogh; and the result was a new school Asian in essence and ecumenical in technique. The new synthesis is reflected in the Christian art reproduced in this issue of **motive**.

It would serve no useful purpose to discuss why the first missionaries from the West and the first converts to Christianity in India rejected indigenous music, culture patterns and art forms. But the lessons of history were forgotten: that the church took the wisdom of the Greek philosophers, the organization of Rome, the ritual and symbols of the pagans, and made them minister to the Incarnate Word. If in Asia Minor and Europe, then why not in India, China and Japan? Today the Indian Christian is irritated by the foreign appearance of Christianity in his Motherland. He would stop the cultural rejection of the best in his heritage and bring the rich treasures of his art, music and dance to the feet of his Lord and Saviour.

Part of the trouble has been financial. Lack of funds has compelled the church in India to utilize mass printed art reproductions from the West. It has rarely been able to emulate the rich art of the Hindu, Buddhist or Muslim. Therefore letters have been sent to the churches at home: "Empty the supply cupboard and send extra pictures to India." Generous America responded with boxes of leftover Sunday school pictures complete with the golden text in English. This was done with the best of intentions, but the result was to use the cheap, trite and sentimental in all too many instances.

HOWEVER, that day is past, and we stand on the threshold of an immensely important period in the life of the Christian community. The church in India is just beginning to turn from Western patterns to experimentation with color, form and symbol to create an Indian expression of Christian truth. The Division of Foreign Missions provided the most modern equipment for the Lucknow Publishing House, which has begun to produce color prints of Indian subjects of a high quality. A School of Music is being set up in 1958.

Man has always felt the urge to give God the very best of which he is capable. The new cultural renaissance has paralleled the nationalist movement, which culminated in 1947 in the independence of India. "With the advent of freedom in India, Christian artists have been fired with zeal to portray Christ and Christian themes in a medium, sentiment and style that is familiar to their countrymen," said Angela Trindade, artist-daughter of the well-known Goanese portrait painter.

THE first major stirrings of indigenous Christian art in China, Japan and India began around 1920 and culminated in the Vatican Exhibition of 1950. Tribute should be paid to the late Father Heras, St. Xavier's College, Bombay, who gathered Christian art from all over India and took it to Rome for the exhibition of Christian Art in Mission Lands. Before shipment to Europe it was displayed in Bombay where people were impressed with the talent of Catholic, Protestant and non-Christian artists.

A tribute should also be paid to Mrs. L. W. Bryce, for many years secretary of the Christian Home Committee of the Christian Council of India. She encouraged the use of Christian art, developed latent talent, commissioned artists to paint pictures for magazine covers, and through the distribution of reprints of the best works of Angelo da Fonseca, Angelo Trindade, Marcus Topno, A. D. Thomas and Frank Wesley sparked a movement that has led to a new appreciation of good art.

The second art enterprise of all-India significance was the Exhibit of Christian Art in India, a section of the Centenary Exhibition of the Centennial Celebrations of The Methodist Church in Southern Asia, held in Lucknow, India, October, 1956. The writer was organizing secretary of the exhibition and was most fortunate to have Miss Esther Armstrong in charge of the section on Christian art. She spent most of two years collecting paintings, drawings, sculpture, Old Testament miniatures, photographs of Christian architecture, folk art, Syrian Christian jewelry, modern ivory carvings of the Madonna, and rare South Indian Christian household lamps loaned by the Madras Museum.

This article is concerned primarily with the one hundred and twenty-eight paintings which came from Hindu, Muslim and Christian artists who trace their creativity to the Bengali School of Painting under Abanindranath Tagore and Nandalal Bose, who taught their students to take the old ideas of Indian art and express them in new forms of grace and beauty.

Let us look at some of the paintings which were loaned for this exhibit and are illustrated in this issue of **motive**. These thirteen illustrations demonstrate the vitality flowing from the brushes of Indian artists who are discovering the existential reality of the Christian story. In fact, one of the exciting aspects of this exhibit was to see non-Christian artists turn to the New Testament, encounter the life of Christ, and become so deeply involved that their painting radiated something new and fresh and beautiful.

The exhibition featured Miss Angela Trindade, who comes from a long line of Christians from Goa. She is a versatile and competent artist. Her colors are rich and glowing and her radiance of spirit and serene poise communicate themselves in her painting. Miss Trindade toured America in 1950 under the auspices of the Liturgical Arts Society. Her **Sermon on the Mount** represents her use of indigenous form, posture and symbol.

Angelo da Fonseca, a senior Christian artist, spent several years in the Christava Seva Sangh Ashram in Poona. His family traces its history back four hundred years to the era of the great St. Francis Xavier in Goa. He studied with Abanindranath Tagore and Nandalal Bose. There is a deep seriousness in all his paintings, as seen in **He Arose**.

One of India's greatest painters, Satish Gujral, is a bold muralist whose **Jesus Falling Under the Cross** is reminiscent of Rivera and Orozco.

Sri Masoji, a Marathi Christian now living in Nagpur, was formerly on the staff at Shantiniketan, where he taught a whole generation of contemporary artists in the discipline of line and sketching. His **The Parable of the Banyan Tree**, **The Forgiving Father**, **It Is Finished**, and **The Prodigal Son** illustrate his unique gifts.

In the modern art world no one needs an introduction to Sudhir Khastagir, principal of the Government College of Arts and Crafts, Lucknow. His art has a stamp of its own. Whether in landscape or in human form, in the splash of bold color or in rhythmic movements, there is a "Khastagir" touch. He is equally noted for his sculpture, which alone will ensure his fame. His sensitive portrait **Jesus Christ** was one of the splendid entries.

Jamini Roy of Calcutta has been called the dean of modern Indian painters. He rediscovered the roots of the soil in Bengal folk art and has produced something unique. He is very prolific, decorates with a stylized design in sparkling raw color. A Hindu, yet he has found in the Christ-event something which has claimed both his attention and personal loyalty. His **Last Supper** shows the correct number of disciples, indistinguishable one from another. The design is magnificent. Individualization is lost in a common turning toward the center of the composition where sits the figure of Christ.

LAST but not least comes the name of Frank Wesley, who has painted as many pictures as any other artist. He is a graduate of the Lucknow School of Art. After teaching there for some years, he went to Kyoto, Japan, for further study. Wesley's paintings are of great strength and yet they reveal the tenderness and compassion of our Lord. Many of Frank's pictures are in the Indian classical tradition in which he is deeply interested, while others are in a more "natural" style, e.g., **Jai Christ** (Victory to Christ).

I believe that we are on the eve of an awakening of the spirit and the dedication of the emotions through the work of many artists in India. They deserve our encouragement. They need our help. If they find in us that humility of spirit which is required of all who enter the Kingdom to enable them to experiment and create the new and unusual, we shall be greatly rewarded. Perhaps it is a part of human nature to fear the new and shun the unfamiliar. But it is an exhilarating experience to confront Christian art in India and be receptive to its new forms and expressions. Art can be a catalyst kindling faith into a new resurgence. This art does come from India—a "missionary" land. May these pictures be a call to deeper study and involvement.

JESUS FALLING UNDER THE CROSS, S. GUJRAL





THE FORGIVING FATHER,
V. S. MASOJI

JAMINI ROY, ONE OF INDIA'S BEST-KNOWN
ARTISTS, LIVES IN CALCUTTA. BENGAL FOLK ART INSPIRES HIS WORK.

THE LAST SUPPER, JAMINI ROY





CARRYING THE CROSS,
S. CHAVDA

BRILLIANT MODERN BOMBAY COMMERCIAL ARTIST



JESUS, THOU SON OF DAVID, HAVE MERCY
ON ME, G. D. PAUL RAJ

INDIAN CHRISTIAN ARTIST FROM MADRAS



TO CHURCH,
H. RAUT



THE TWO WAYS, I. A. HALKAR

PATTERNED AFTER BUDDHIST THANKA (SCROLL) WHICH TELLS A STORY IN PICTURE SEQUENCE



VICTORY OF JESUS
THE OFFICIAL CENTRE
IS WHAT HE WOULD

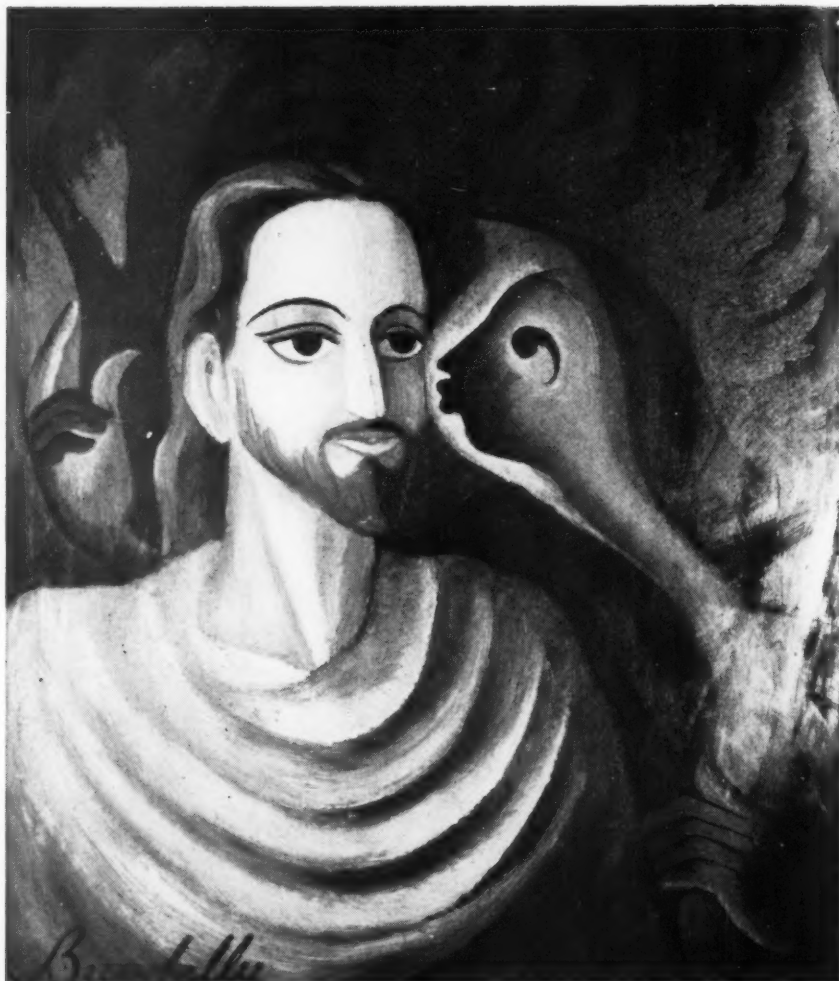


PICTURE OF JESUS CHRIST, FRANK WESLEY

THE OFFICIAL CENTENARY CELEBRATION PICTURE. IF CHRIST CAME TO AN INDIAN VILLAGE TODAY, THIS
IS WHAT HE WOULD SEE.

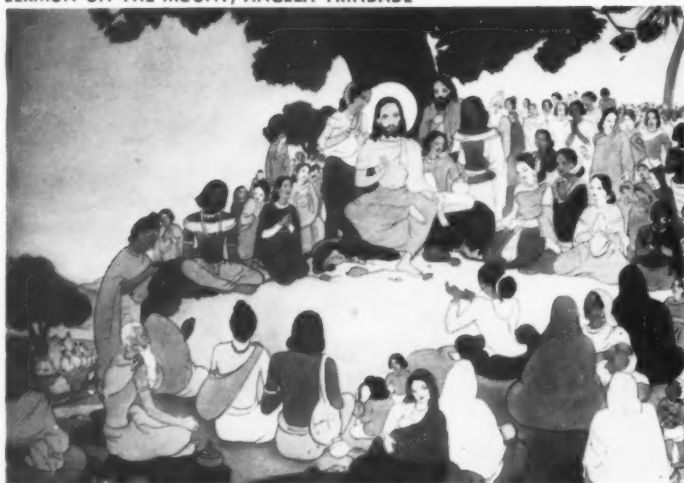
October 1958

THE BETRAYAL,
BUNDELLU



NOTE USE OF INDIAN SYMBOLS,
POSTURES AND DRESS. ROMAN CATHOLIC ARTIST,
TOURED U.S.A. UNDER LITURGICAL ARTS SOCIETY

SERMON ON THE MOUNT, ANGELA TRINDADE



CHRISTIAN ARTIST LIVING IN NAGPUR

THE PRODIGAL SON, V. S. MASOJI





THE PATH HE MADE, NAGAR

ON STAFF OF GOVERNMENT COLLEGE OF ARTS AND CRAFTS, LUCKNOW. SINS AND PASSIONS OF THE WORLD BOIL UP BEHIND JESUS. DROPS OF BLOOD TURN TO LOTUS BLOSSOMS AND FLOW DOWN THE RIVER OF LIFE.



JESUS CHRIST, SUDHIR KHASTAGIR
PRINCIPAL, GOVERNMENT COLLEGE OF ARTS AND CRAFTS, LUCKNOW.

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the local church and international affairs

BY KENNETH L. MAXWELL

UNDER God, our social witness in international affairs must now be made in the strange new world of the nuclear-space age. Incredible as it seems, we have been thrust into two new eras of human history in our lifetime. We were blasted into the nuclear age in 1945 with the first atomic bombs. We were launched into the space age in 1957 when the first man-made satellite was hurled into orbit around our planet.

These references to the vistas of opening space are made, not to escape from hard earthly realities, but to suggest the almost incomprehensible potentialities for evil and for good in the decisions our human race now makes in international affairs.

We in the churches have a perspective which helped us in approaching this new era. We have been accustomed to think in terms of the infinities of time and space, the mysteries of creation and the wonders of life. So we have responded to the dawn of this new age with hope as well as concern. We have welcomed its potentialities for good even as we have sought to evaluate and avoid its possibilities for evil.

What then is the social witness of the church in international affairs in such a time as this? I would like to have us think together about three components of our Christian social witness in international relations.

Faith is the first factor. In the beginning—God. Thus begin our Christian scriptures. Thus begins our Christian witness in international affairs.

With such dimensions of faith, the churches were among the first to speak out on the meaning of this new age at the General Assembly of the National Council of Churches held in St. Louis in December, 1957. The representatives of the churches adopted a policy statement on "Some Hopes and Concerns of the Churches in the Nuclear-Space Age." In it they declared:

The vistas opened by (these developments) are seen by the churches in a universal view, with a compassion for all mankind and a desire for new initiative on our planet in ways of peace.

We believe that recent events, far from reducing the reality and role of Christian faith, emphasize both its meaning and its necessity. . . . For us as Christians, our faith and the fellowship of the church press us to see life steadily and whole, to respond neither with complacency nor panic, but with confidence and appropriate action.

Facts are a second component of the social witness of the church in international affairs. We have learned that faith alone, or good will by itself, is not enough. Faith must be related to the facts of life. Good will must be joined with intelligence and understanding of realities. Good intentions

Lord have mercy
upon us
Christ have
mercy upon us
RCB

can even lead to evil in oversimplification and lack of understanding of facts.

In such a time as this, millions of people in our country are alarmingly unaware of the facts of international life. Polls have indicated that out of ten people, three have almost no knowledge of such facts; five have a superficial headline knowledge, and only two out of the ten have any real comprehension of facts and their meaning. Actually, there are wide differences of understanding among this 20 per cent of our people, so that the percentage is really small of those who can interpret and act intelligently in international relations.

LET us state then, three major facts: The first is the struggle between the communist bloc and the so-called "free nations." The goal of the communists is world domination. Despite all the changes we have seen in the Soviet Union and the satellites within the past generation—and there have been many significant changes which are often not taken sufficiently into account—the basic concept still remains that the Marxist Communist aim is ultimately to dominate the world. They seek to achieve their ends by any and every means.

A second major fact is the revolutionary nature of our world in which there are at least six and one-half revolutions going on at the present time. I mean revolutions, not simply of armed conflicts but of basic movements of life to change the old order of things. A glance around the world at the newly developing areas, including Asia, the Middle East, Africa, and Latin America, shows these revolutions:

One is the power revolution, in which modern energy developments, including nuclear energy, are enabling nations to skip hundreds of years of evolution in decades of revolution.

Second related to that is the industrial revolution. While this is an old story to us, it is new and exciting to literally hundreds of millions of people. These heretofore underprivileged people are demanding their share in



the control and products of industrialization.

Third is the revolution of anti-colonialism. In this there is revolt against the domination of the West in political and economic terms. Here in the United States it is a bit difficult for us to realize the intensity of the feelings of the hundreds of millions of people who have thrown off or are trying to throw off the yoke of colonialism.

Fourth is the related revolution of the drive for political independence. Since World War II, within about 10 years, twenty new nations were born and have become an important force to be reckoned with in international relations.

A fifth revolution is that of color. Two thirds of the people of the world who have more pigment in their skin than the other one third of us, are demanding true equality of status and of rights. The least event in the United States, in South or North, which indicates unfair treatment of people of more color, is immediately flashed around the world. I have seen newspapers from India and Indonesia and elsewhere carrying as front-page news what we are doing or failing to do in our country to recognize the revolution of color in a world of ferment.

A sixth revolution is the drive for human rights and human dignity. Men, women, youth and students in many lands which have long been dominated by others are rising to stand on their own two feet to claim their rights to be treated as human beings, with a sense of dignity.

The other half revolution to which

I refer is one which began in colonies in a new world, now known as the United States of America. Our nation was born in revolution. That revolution represents many of the very things about which we have been speaking in the six revolutions now going on in our world. We have been leaders in revolution in political, economic and ideological terms. We as Christians have a special responsibility, for we have, through our missionary work around the world, given to millions of people a new sense of hope for human rights because of our faith in God, as revealed in Jesus Christ.

WE in the United States should be at the forefront of revolutions for human values in our world. Yet millions look upon the Marxist Communists as revolutionaries and upon us as reactionaries, when quite the opposite should be true.

This leads me to the third fact, namely, that our U. S. foreign policy has been to a large degree inadequate to meet the revolutionary world situation as I have outlined it. On the whole, we have met rather well the military threats to western Europe and to parts of Asia and to other areas of the world, but while doing this, we have become so obsessed with the military aspects that we have relatively speaking, paid all too little attention to the economic, political and ideological aspects of the world struggle. One statistic here must suffice. For example, last year the U.S. spent approximately 45 billion dollars for military purposes, while the total for nonmilitary economic and technical aid through our Mutual Security Program was approximately 450 million dollars. In other words, we spent for economic and technical aid about 1 per cent of the amount we spent for military aspects of international relationships.

There is vast need in our own foreign policy, while not neglecting the military aspect, to emphasize the constructive things which make for peace.

The third factor in the social witness of the church in international af-

motive

facts, in addition to our faith and facts, is "follow-through." In other words, there is a demand for action based on our faith and on our understanding of international life. So it is that the churches in recent years have increasingly focused upon these specific issues:

SUPPORT FOR THE UNITED NATIONS. The churches helped to create the public opinions which brought into being this world organization. The churches helped to shape its charter. The churches helped to defend the UN when a hate campaign was waged against it and through many cooperative efforts, the UN today stands in higher regard than before.

ATOMS FOR PEACE. Since the dropping of the first bombs at Hiroshima and Nagasaki shocked the world and the Christian conscience in particular, the churches have worked for nuclear power to be used, not for death and destruction, but for life and peace.

WORLD ECONOMIC DEVELOPMENT. The churches have been concerned with specifics in mutual aid

in capital formation and technical cooperation, in reciprocal trade and in other ways of removing the barriers to a more abundant economic interchange.

DISARMAMENT. The churches have consistently and persistently sought among the nations of the world reduction and regulation of armaments, including nuclear weapons, under reliable systems of inspection and control. We have done this, recognizing that any progress would probably have to come step by step even while moving toward the ultimate goal of disarmament under a strengthened UN.

HUMAN RIGHTS. The churches have been at the forefront in the struggle for human rights both at home and around the world. They helped develop public opinion for the Universal Declaration of Human Rights. The churches continue to seek to have these become more of a part of life everywhere.

IMMIGRATION AND REFUGEE RELIEF. The churches have sought to improve U.S. laws in these mat-

ters. For example, we have been trying, with others, to eliminate discrimination on the basis of race.

A PEACEFUL NATION. The churches have sought through the years to have our nation be characterized primarily in terms of peace and avoid becoming a garrison or police state. Therefore, the churches have consistently opposed universal military training and other measures which would have taken us further down the road of militarism.

THE MINISTRY OF RECONCILIATION. The churches have worked, in season and out of season, for reconciliation, remembering that God was in Christ reconciling the world to himself and has made us ministers of reconciliation. The churches have sought to serve in reconciling man to God and man to man.

With your faith and the facts of international life as we know it today, your follow-through in specific ways in Christian actions is necessary for a full social witness of the church in international affairs.



GOD'S *household*

BY LAWRENCE LOWELL GRUMAN



Courtesy Catholic Worker

FROM the front walk of the Keller home in suburban Leipzig, one could see the distant turrets of the university buildings. To seventeen-year-old Jan Keller they were a symbol of all that was promising in the world. Since he had been a little boy he had looked across the housetops to where the **Marktplatz** buildings rose in massive outline, then off to the right where the more delicate lines of towers and steeples marked the buildings of the university. Almost 550 years old, the university was the second oldest in Germany; and when its towers caught the afternoon sun, the sight made one's heart leap with the realization that here the flow of knowledge had gone on since before printing was invented. The university was 80 years old when Columbus set sail for the new world. Here Martin Luther had argued with John Eck in the famous Reformation debates. And in the **Thomaskirche** just off the campus,

Bach had long been chief organist. Now the university boasted the finest faculty in physics for all Germany.

For Jan Keller, the University of Leipzig held hope in its hand. But in Jan's hand was a paper that would cut off his chances of attending the university. For the year was 1956 and the Russian-controlled East German government was cracking down hard on anyone suspected of friendship with the Western powers. Jan's hand held fast to the paper that would release him from the East for two weeks to attend a Protestant church meeting in Frankfurt in the Western Zone of Germany, for he had been warned that this paper signed and on file would prevent his ever attending his own university or any other. He knew that this release from the East would get him through to Frankfurt safely, but until his return his family would be closely watched by the police for any suspicious moves. And if he did not return on time, he knew only too well that imprisonment awaited his parents and his two sisters.

SO, on that May afternoon Jan took a long look at the distant towers before he stepped inside his house. For him, they seemed to be receding into the distance as he anticipated the decision he would make this very night. For he was about to enter his parlor where his aunt and uncle and his grandfather would already be gathered for a family conference on the matter of Jan's determination to leave for Frankfurt. He knew that of the whole group only his grandfather would look kindly on his wish to attend the **Kirchentag**, for the old man had lived long enough to take lightly the promises or threats of an occupying power, and the communists were not different from the others. As for the rest, well, Jan was a man now and must be allowed to make some of his own decisions.

So, with a last fleeting look at the broad spire of the **Thomaskirche**, Jan walked into his house. Supper that

night remained a kind of blur in Jan's memory except that he sensed a certain gravity in everyone's conversation. Much of the usual jollity of the family reunion was missing as everyone veered from any talk of Jan and his plans. It was as though each one around the table was balancing a pile of delicate china plates which would come crashing down if anything remotely referring to Jan was mentioned. And, china plates being what they are, the family talked of the traffic problem, father's garden plans, Louise's bicycle and so on. When supper was over and the dishes cleared away, Father lit his pipe and Grandfather lit his and the two of them carried most of the debate. Father began: "It seems that Jan is about to forsake his whole career to attend the **Kirchentag** in Frankfurt. He is a good boy, a good student, and the only one to carry on the family name. You know how this appears to Greta and me."

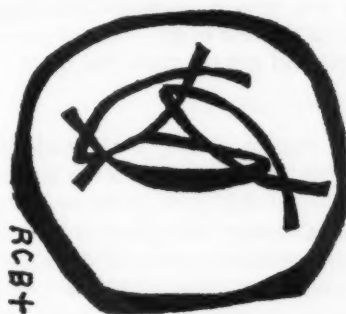
"No, I am not sure I do," said Grandfather. "But you seem determined to keep him from going."

"But what else could we do? He has the makings of a fine scholar and his teacher has written a recommendation to the university favoring Jan's early entrance there. I know the university is part of the political system now, but where will the boy be without training in physics and math?"

Grandfather blew a few smoke clouds before answering, as he often did, with another question: "You don't think that there's such a thing as communist mathematics, do you?" Father answered: "Not at all, and I think any strong-minded person can resist the political indoctrination that goes with university education these days. But without that degree, Jan will be good only for the shop or the factory. And how can that degree even be possible if Jan offends the authorities now? One more bright student or one less, what do they care? They'd rather have a dullard who is loyal to the party than a good student whose politics can't be trusted."

"Now," said Grandfather, "that

goes to the root of the matter. For what you say, I know to be true. And it is a sign of our time that our outlook is so mixed up that it places values on foolish things. What are we to do then? Co-operate with the evil in order to get by, or stand up for something better?"



Now it was Father's turn to blow a few smoke rings. Then he replied, "You have to participate in the human situation no matter what its evil aspect, just because you're human. We once went to war—now, we pay taxes that are used for destructive bombs, we allow other human beings to starve so we may live comfortably. We even go along with this miserable communist government because we're human and want to go on living. Didn't St. Paul say: When in Rome, do as the Romans."

"But now," said Grandfather, "to live peaceably with it is one thing, and to let it terrorize you into surrendering your faith is quite another. I think Jan feels that giving up the **Kirchentag** would be a surrender to the communists. And that quotation you made is pure barbarism—St. Paul didn't say anything like that—he said not to be conformed to this world."

Father ignored the correction but he sensed an opening here and drove on in. "I agree that inner conformity can be a wicked thing. But there's no harm done in conforming outwardly to a pattern of life if inwardly you retain your integrity. There's no reason to go out of your way to be disagreeable, is there? Then why not live up to the **letter** of the law these damnable rascals promote, while keeping clean within?"

Grandfather pointed at Father with his pipestem: "You are saying, then, that Jan should give up his thoughts of going to Frankfurt so these same rascals won't prevent his entrance to the university. Is that it?" Grandfather waited. Father didn't.

"I think it will serve Jan's purpose better to forego the trip west and be sure of getting into the university come fall. If he goes to Frankfurt, he's taking a big risk needlessly."

"Ah," said Grandfather, "you've assumed two things you may not. One is that you **know** Jan's purpose, and the second is that **Jan's purpose** is of primary importance here. Since I am not sure at all about these, suppose we ask Jan himself about them."

Then turning to Jan, Grandfather asked, "Just why do you want to jeopardize your family by going to the **Kirchentag**?"

For the first time in his life, Jan was being included in a family debate. Here was the surest sign of all that he was accepted as an adult by the older men. Yet, taken aback by his sudden inclusion in the discussion, he could only stammer out, "I must go, if only to show **them** we won't be victims of their cheap politics."

This answer made Father impatient, "How can you, one little person, make any difference to **them**? They will only laugh at your useless sacrifice and your mother and sisters may suffer because of your determination to go."

Jan went on, "But, Father, there will be thousands of others going. . . ."

"Then," said Father, "Why must you tag along?"

Grandfather flattened his gnarled old hand on the table with the authority of a judge demanding silence. "Now, Jan," he said, "you don't want to try to impress the authorities with your little protest. What positive purpose will your going serve?"

Jan answered, "You must understand, Grandfather. For seventeen

years you have brought me up in the church. I know what the church stands for, and we've seen nothing resembling it under the Nazis or the Russians. So now I want to do one thing that will be clean and open and honest, single-minded if you like. It's not much of a protest, but it would be one positive thing I can do at this time."

UNCLE KARL, who had been sitting quietly all this time, ran his stubby fingers through his hair. Never one to calculate the finer points of the issue, he put his conclusions bluntly: "Last Sunday in church I sat next to a man who didn't kneel to pray. I asked him why not, and he whispered he was an atheist. 'But why do you come to church?' I asked. And he whispered back, 'To show I'm against the regime.'" They all got the point. But Jan went on:

"The church is the only thing that holds out against the communists—and the church has the only hope for the future. I'm not the right caliber to be a minister, but I want to put my whole weight into supporting the church. If I can do that by going to the **Kirchentag**, then I must go!"

Grandfather seemed satisfied with this answer as he folded his hands across his chest. Father looked to him quizzically as Uncle Karl fingered his napkin ring on the table. Grandfather broke the silence. "That's Jan's purpose, and I agree with it. But is Jan's purpose of the greatest importance here? Perhaps Jan should reconsider in view of our hopes for him and his own career."

This time it was Father who spoke: "From what Jan says, I think our purpose should be raised to meet his. For years we have gone along trying to find a middle line between our beliefs and the regime, and I'm sick to the death of it. You remember when the Nazis took over how we quietly went along. I should have spoken out then, but I was silent. And for years I have been carrying that guilt over being silent then.

Now with the Russians here we've tried to make the best of it, but sometime **some one** of us must make a stand. But it should be me and not Jan, for he has his whole life to live out."

Grandfather replied, "My son, you are right about the futility of silence. But if someone is to protest, it should be one who is risking a great deal. Jan is the one to go." He put out his pipe and got up from the table.

IN August, 1956, I climbed four flights of broad steps to the visitors' gallery of Hall # 4 on the Frankfurt Fair Grounds. My guess is that the hall is better than twice the size of Rochester's War Memorial Auditorium. In the vast room huge banners filled the ceiling over some 15,000 people who listened intently to the speaker at the huge rostrum. There were no seats so I joined the crowd standing around the rim of the Auditorium. Over my IBM earphones I could get the translation of every word in English. It soon became plain that the speaker was trying to justify the control of the Christian Church in East Germany because of suspected contacts with the West. He insisted that any loyal East German would be allowed to participate freely in Christian worship. This meant, of course, that any active churchman should affiliate with the Communist Party. I read on the program that the speaker was Otto Grotewohl, prime minister of the East German Government. When he finished abruptly, there was a po-

lite smattering of applause, and people in the great audience were invited to come to the rostrum and ask whatever written questions they would of the speaker.

The first questioner was a balding man who asked if any political affiliation could properly be demanded of a Christian who was loyal to the kingdom of God. The response of the audience was a surprise to any American, for all over the hall people began to stamp their feet in approval. Mr. Grotewohl rose to reply, but the ominous racket of boots sent him back to his seat in silent discouragement.

Next before the microphone stood a tall blond youth who waited patiently until the clamor died away. Then he told his name, "Jan Keller from Leipzig." He began to read from the paper in his hand. "When the Christian Church becomes the house organ of the Communist Party, it is no longer Christian nor a church. For the church is the household of God and is answerable to him alone. Christ came, not to make spiritual acrobats who can keep up the appearance of double loyalty, but to make one new man out of the divided selves we normally are. I do not understand how any man can commit himself to the party line and still claim to be a seeker after truth. I do not understand how any man can favor a divided Germany and have any Christian love in him. No, Mr. Grotewohl, God's household will **always** be open to **you**—but we Christians cannot enter **your household** without forfeiting our faith."

For a moment there was stunned silence—then the rumble of boots on the floor began again until it deafened the audience.

I stood looking down on the huge arena and realized how devoted these people were to the cause of Christ—but I could not know what that devotion had cost them. I thought, "You will belong to the household of God. I only hope the rest of us prove to be worthy of you. . . ."

*Let us pray for the
Whole State of
Christ's Church*



segregation and the Bible

BY WILLIAM C. WALZER

THERE is a world revolution going on! Students' reactions to this statement may be quite varied. Some will say, "Only commies talk like that!" Some will yawn and say, "Oh, we have heard all that before. You've been telling us for years that there's a world revolution going on!"

Millions and millions of people are now rising up and saying, in effect, "We, too, are people and expect to be treated as such." Those among the suppressed people who don't say it out loud are thinking it.

Even those of the West who will admit that the revolution is overthrowing the old order in Indonesia, Indo-China, North Africa and many other "headline" countries, often fail to realize that this revolution has penetrated the long-independent nations of the West as well as Asia and Africa.

In those areas where an old order has held people in submission, physical or psychological, loud rumblings are heard as the foundations begin to crumble at the points of rotteness. Many who have built their whole fame and fortune on the injustices of an old order are scared. They're scared silly—literally.

The scared seek every conceivable way of bulwarking their position. Secretly they are afraid to expose their contentions to rational and critical examination. The scared fan the fears of men to support constitutional amendments which will hamstring the authority of the Supreme Court in civil rights and our full participation in the United Nations.

One aspect of this world revolution in our own land is the intensified interest since 1947 in racial relation-

ships and the effect of these relationships upon minority groups. As Liston Pope has written: "Most college campuses and student groups can cite instances of vigorous attention to it, and often of forthright action. Innumerable radio and television forums have been devoted to the matter recently. Whereas it was difficult to locate a dozen first-rate books on race fifteen years ago, the number published recently has been so large as to defy coverage. Colleges and universities reflect the new concern with some 1,600 courses in race relations now available in American institutions . . . and hundreds of commissions and committees on human relations organized."^{*}

THE Christian Church has had a part in this awakening of the peoples of the world. Improved communication and transportation have helped. But the Church has been there also. Through its mission enterprise, it has reached into all parts of the world offering educational, medical, agricultural, as well as spiritual guidance to a better life. Many of the leaders of the current revolutions have either been trained in Christian institutions or been considerably influenced by them.

The same is true in our own country where opportunities for advanced education for minorities were first opened up by the churches and church-related institutions. Now groups who have suffered discrimination are winning education, receiving recognition for their accom-

^{*}Liston Pope, *The Kingdom Beyond Caste*, Friendship Press, 1957, p. 16. Used by permission.





plishments, and exerting their own influence. There is no longer a willingness to occupy a position of second-class citizenship. We are seeking those very liberties that our forefathers won nearly two centuries ago—the right to vote and the right to equal cultural and vocational opportunity.

For more than half a century it was assumed that such equal opportunity was possible under a segregated pattern of life. Then in 1954 the United States Supreme Court declared what experience had already proved—segregated facilities are inherently unequal. In other words, “separate but equal” is impossible. Gradually this idea is being applied to more and more areas of life. Last of all, it seems, to the Church.

Strange as it may seem, the Church, which has been a leader in providing educational opportunities for minorities through its outreach on a national and international level, remains on the local level one of the bulwarks of segregation. One Protestant layman was even quoted as saying, “They may integrate our schools, but never our churches!” What blasphemy! Protestant churches must depend upon the voluntary cooperation of their members and upon persuasion rather than coercion. Therefore, we are driven back to ask what our only rule of faith and practice, the Scriptures, says to this critical issue of our day.

Both those who support segregation of the races and those who oppose it have turned to the Bible for their sanctions. Both sides have used it indiscriminately and unwisely to support a previously decided point of view. Both sides have tended to quote Scripture texts out of context to support their own contentions. Some of the passages more commonly quoted in the whole issue of racial discrimination and segregation have been analyzed in pamphlets and articles.

But until just recently there has been no definitive book in this field.

Now **Everett Tilson** has prepared for us such a book, entitled *Segregation and the Bible* (Abingdon Press, 1958, \$2.50 cloth, \$1.50 paper). Dr. Tilson writes out of a rich background of biblical understanding and study and a wide experience with segregation and all its ramifications. The author, who is associate professor of biblical theology at the Vanderbilt University Divinity School, has given us the most thorough and competent study of the Bible and racial discrimination that has yet appeared.

Here is a book that is needed by every thinking Christian in our land and in others also. It is needed by the high-school girl in Little Rock who told a national television audience that she did not wish to go to school with Negroes “because God did not want it so.” This volume is needed by every clergyman who is going to help guide his congregation as his community becomes interracial, as every community within the United States will within a quarter of a century.

Segregation and the Bible is needed by every concerned layman who in the midst of confused and confounding statements from many sides would like to have a dependable guide to the biblical writers’ views of human relations. It should be studied by every Christian student whatever his vocational choice, whatever his race, whatever his stand on segregation.

DR. TILSON answers three enormously significant questions for modern Christians in the three parts of



his book. The first of these is: *Does the Bible demand segregation?* By a scholarly analysis of key passages in the book of Genesis often quoted by segregationists, the author shows that by no stretch of the imagination can the book be made to show God as intending the separation of the races. He delivers the death blow to that old chestnut about the alleged curse of Ham by showing that the curse was the drunken wrath of Noah, that it is not biologically transferable, and above all that it had absolutely nothing to do with race at all, to say nothing of one particular race.

The author makes it clear that when some of the Hebrew prophets called for separation from non-Jews, it was because they feared religious contamination rather than racial. Such an example may provide a basis for church segregationists to separate themselves from their own nonchurch relatives, but it certainly does not justify separation from fellow Christians of other races. Christian discipleship demands an unqualified love (utter good will) toward all fellow Christians of whatever origin.

The second major question with which Dr. Tilson deals is: *Are there biblical precedents for segregation?* He searches the New Testament to bring us its concept of brotherhood, the teaching of Jesus and the examples of the apostles in regard to separatism. “Nowhere,” he writes, “does the New Testament provide any sanction whatever for the segregation of Christians on a racial—or, for that matter, any other—basis (p. 63).” Christ is the head of a new humanity which receives all its members as beloved brethren in all aspects of the life of the Church no matter what the larger community may say.

Professor Tilson rejects the doctrine of a limited brotherhood of man taught by some Christians. The whole weight of the teachings of Jesus and Paul as well as other New Testament writers is shown to support the belief that God is not only the creator but the heavenly Father of all mankind—even of those who have rejected him. The New Testament gives the Christian no right to segregate even

motive



nonbelievers, to say nothing of fellow Christians. The example of the whole ministry of Jesus and his apostles was to declare the love of God for all mankind and to eliminate segregation within the Christian community.

Dr. Tilson's final major question is: *What are the implications of biblical faith for the Christian approach to segregation?* He makes it very clear that the Bible does not provide a set of blueprints for intergroup relations. However, he says that if we come to the Bible seeking ethical and theological considerations relevant for the race problem, "the Bible yields . . . something more and superlatively better than a particular solution to a particular problem (p. 95)."

Then our author delineates the biblical concept of the purpose and character of God, who is "the Creator of all," "the Redeemer of all," "the judge of all," and the "Lord of history." The creation, the cross, the judgment, and the evidence of God's working in history, all show us that the biblical writers would say that the only important question is: What is God's will in the current racial crisis?

The biblical writers, Professor Tilson reminds us, see man as a creature of God totally dependent upon him, yet as a free person who can and must act, for God holds him responsible for what he does in his own time and age. Man also is a social being whose duty toward his neigh-

bor must be God-directed. Above all man is a creature of dignity who ought to be treated as such.

Dr. Tilson gives some twenty-four pages to the concept of the "Chosen People," because the "typical biblical defense of segregation begins and ends with the idea of chosen peoples (p. 138)." Those who champion segregation on biblical grounds seek to make the idea of God's people a precedent for their own exclusivist attitudes and practices. How easy it is for many of us to think of ourselves as the chosen people—to think that we can by our own insistence maintain that we are God's favorites!

The concept of the Church as a people of God is a valid biblical one, Tilson tells us, but he reminds us that in the biblical view it is God and not man who does the choosing, and he does it on his own terms and not on man's. Race is certainly *not* a factor in the choosing.

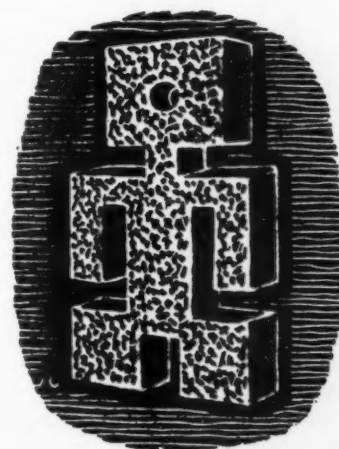
If Christians are to be true to their biblical faith, they cannot excuse neglect of social situations like segregation by an exaggerated emphasis on otherworldliness, our author points out. Membership in the Christian community carries with it responsibility for the physical and spiritual welfare of all other members of Christ's body.

Indeed, he asserts, a major vocation of the chosen people is to set the example of what human relationships are supposed to be, "an example of God-directed life in community." How can we expect non-Christians to heed the proclamation of a gospel for all races by a racially divided church? Do not racial barriers within the Church cancel out our plea for the recognition of Christ as the answer to the problem of human relations? The chosen people are not so much a saved people as "a saving people." Their job is to fashion a Church worthy of Christ and his gospel.

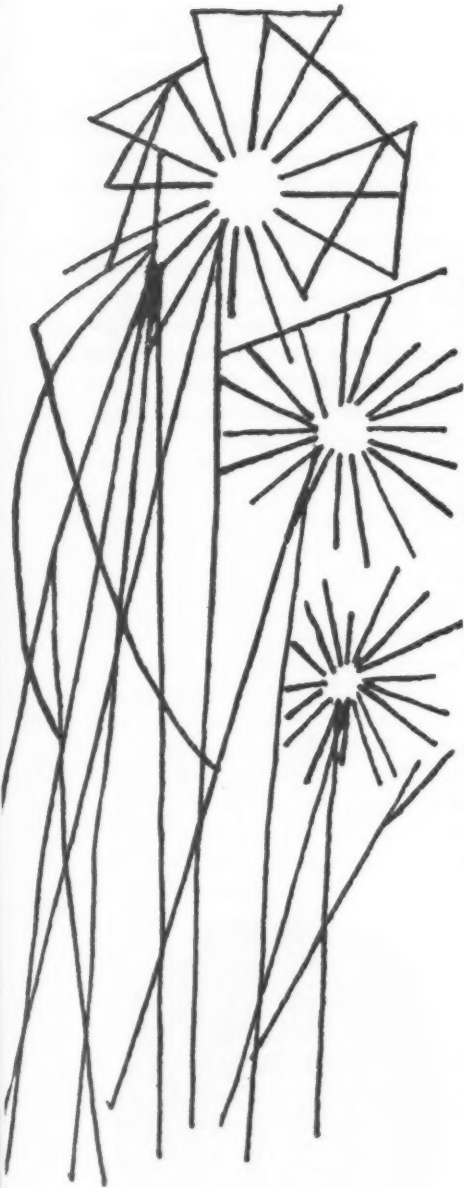
THE major Protestant denominations have just closed a year of special study of "Christ, the Church and Race," which has opened the eyes of hundreds of thousands of Christians

to the critical situation our nation faces, using such books as Liston Pope's *The Kingdom Beyond Caste*, Benjamin Mays' *Seeking to Be Christian in Race Relations*, Ethel Alpenfels' *Sense and Nonsense about Race*, and Robert Root's *Progress Against Prejudice*. Now it is time for Christians to carry through with action based on this study. *Segregation and the Bible* will be an excellent handbook and resource book to help us decide what kind of community the Church should be if it is to live up to the pattern set for it in the Bible.

Every man must take account of the upsurge of peoples which marks the current world revolution or suffer the consequences. But upon Christians there lies a divine demand to support all those movements which open up opportunities for God's children to be their very best selves. Anything less than this is a denial of the God and Father of us all and a denial of the Christ through whom he has redeemed us all.



THE VOICE OF OUR AGE



ONCE again man has penetrated interplanetary space. First it was Russia with her sputniks, and then it was America with the Explorer satellites. These satellites are grim reminders of the fact that man's moral and spiritual progress and his political and social mastery of his culture have lagged far behind his scientific mastery of the elements and outer space.

WHILE we rejoice in the tremendous and truly laudable exploits of the Geophysical Year both by Russia and the United States, these historic events should challenge us, not to a speed-up program of intercontinental ballistic missiles or to a crash project to the moon, but rather to a greatly intensified program to deal creatively with the underlying causes of human need and of world tension, and to a determination to eliminate war completely as a method of international policy. This is God's creative hour. God has bared his mighty arm and has assumed an active role in the affairs of man.

THERE are many internal threats to our society just as grave as any threats from an external enemy. We are a society plagued by mental ills, ridden with crime and delinquency, imperfect governments, broken homes and broken international covenants. What is the significance of these scientific conquests if we cannot build or maintain a culture worth preserving and a people equipped in mind and heart to control the inner life as well as outer space?

COUNTLESS thousands today are troubled, guarded, defensive, and irritable, not from fear of Russia but from fear of their own unworthy and insecure selves. This is America's great weakness. God requires that, in such an hour, his people live in the confidence of their faith and respond with courage, mercy, justice, and love to the new choices that will confront them. He needs hands of helpfulness around the world to mend the things that are broken. This is to gain the victory in a critical hour.

BISHOP JOHN WESLEY LORD

american art spectacular

A REVIEW

AT last it has happened! For the first time in our history Western Hemisphere art was shown, side by side, in one huge exhibit. This first Inter-American Biennial of Painting and Graphics brought together works of art from each of the South, Central and North American countries. Crowds came to look and judge for themselves, the temper of twentieth-century painting shown at the sprawling, white marble Instituto Nacional de Belles Artes, in Mexico City.

The Instituto has accomplished much in collecting this enormous first Biennial, but there were grumbings and loud protestations against the show from each of the two distinct schools of opinion.

The split is between the school of social realism, best exemplified in the works of Diego Rivera, David Alfaro Siqueiros and Clemente Orozco, as over against the abstract school of painting which the United States show at the Biennial typified. This particular split applies in a unique way to the painting of the Americas. There is a striking difference, not only in painting but in psychology of painting between the South and Central American artists and those of North America.

Part of the difference lies in the close relationship of art to the revolutionary ideas of freedom and dignity in the Latin countries. The great revolution of 1910 in Mexico found artists ready to give it an immortality of form and color. Their murals became the posters of the revolution and the emotional aftermath.

North American artists have been free longer, emotionally, to express things other than the love of soil, the nobility of the common man, the joys

of peasant life and the drama of the people's uprising for freedom and independence.

But if some critics and sight-seers were dissatisfied with Latin sentimental glorification of the peasant lot, others were equally as irritated by the U. S. showing. The Mexicans found our painting painfully abstract and categorically dismissed it with the exception of Jack Levine's two social commentaries. Even most Americans found our show something of an outrage.

One woman, long connected with the State Department, and fully aware of the impact such a show has upon another country, was full of wrath and indignation. She felt that the American display was nothing less than diplomatic tragedy, an inexcusable affront to Latin sensitivities. However, it was evident that she was not thinking of the Biennial as a dynamic source of artistic interchange but as a kind of State Department gimmick for bettering international relations.

HOWEVER, in both South and Central America there is a good deal of

exciting abstract painting going on. The pity is that it was not found in the Biennial. The dynamic Rufino Tamayo refused to exhibit in the Mexican show because the selection was so one sided in favor of the social realists and their fellow travelers. Carlos Merida was omitted from the Mexican section on the grounds that he was born in Guatemala, though he has lived and worked in Mexico all his creative life.

Not only are there abstract Latin artists but among Mexican artists and art critics there is a real "simpatica" toward the U.S. abstract expressionism; a feeling of thrill and satisfaction with the spirit, if not the quality of the American painting shown in the Biennial.

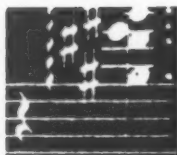
Quality wise the U.S. work was not top notch. Almost all the great names were found, but attached to less than the best of their works.

In spite of this the U.S. show remained the best. Unmistakable, there in juxtaposition with the Latin works, was the sharp departure from habits and accustomed pattern of both our own past and contemporary European painting. Some may despise the new abstract expressionism to come out of America, most are bewildered or disgusted by it. A few are enthusiastic, seeing in it prophecy and conviction of the sort which has completely cut itself away from the tired cliches of anybody's academic formula, old or new, social or intellectual.

IT is to the credit of the United States that the most controversial and individual new artists were shown. It is regrettable that some of the Latin countries bowed to conservative elements and denied the Biennial the privilege of showing work by some of their very best painters: Carlos Merida, Rufino Tamayo, Matta and Lam.

—MARGARET RIGG





MUSIC

NEW RECORDS

by L. P. Pherigo

THE STEREO PROBLEM

Stereo listening is here, and record buyers can't ignore the problem any longer. Will it eventually replace "monaural" (one-channel) listening entirely, the way the LP disc replaced the older 78s? Both as an aid to the new collector who is in a quandary about what to buy, and to the established collector who faces the question of converting to stereo, I venture to make a few comments and predictions.

First, economic matters. This factor would seem to indicate that the future of stereo listening lies with the stereo disc, not the tape. Tape will not disappear from the home entirely, but will serve special interests (and pocket-books). This is even more true of stereo listening than of the conventional type, because whereas monaural tapes can be satisfactorily recorded on most home equipment, stereo tapes require professional engineering equipment and skill. Stereo tapes are simply too much more expensive than stereo discs to be real commercial competition.

Economic matters also make it safe to predict that the stereo disc will be really widely adopted only when it is fully "compatible" with the standard LP. This means that the same equipment can be used to play both kinds of records, equally well. If this kind of situation develops (and I think it will) then it is safe to predict full success for the stereo disc.

Even granting this, a collector with a limited amount of money to invest in equipment has to face the problem of whether to invest all his money in an excellent monaural system, or a less-than-excellent stereo system. There is no way to make a stereo system as good as an excellent regular hi-fi set-up without spending more money. The reason for this is that the stereo system requires two amplifiers and two speakers, and these are the most expensive parts of the equipment.

Economics aside, what about the musical values of stereo listening? In my opinion these are somewhat overrated. Stereo recording is no special advantage in most music. It is no advantage at all in hearing any music that originated from

a single aural point in the first place. This makes it useless for all solo music, whether vocal or instrumental, and of very little value for any ordinary small ensemble of instruments (or voices). In actual performance, it is customary to place the soloists in a concerto in the center of the orchestra, so that both the orchestra and the soloist ordinarily have a common aural point of origin. Even large orchestras are usually heard from such a distance that the angle made by lines from the right and left sides of the orchestra to the listener is a small one—virtually a single aural point.

Where, then, is the musical value of stereo listening? It lies (legitimately) only in the reproduction of music with special directional effects, such as some kinds of antiphonal choirs (vocal or instrumental). In this kind of music stereo is necessary for realistic reproduction. But most music (up to now, at least) does not have antiphonal effects that depend on the hearing angle for effectiveness; most instrumental antiphony depends on sound *quality* rather than *direction*.

Of course, a lot of artificial directional effects can be introduced into any music. Music arrangers are busy now making stereo arrangements of music for stereo

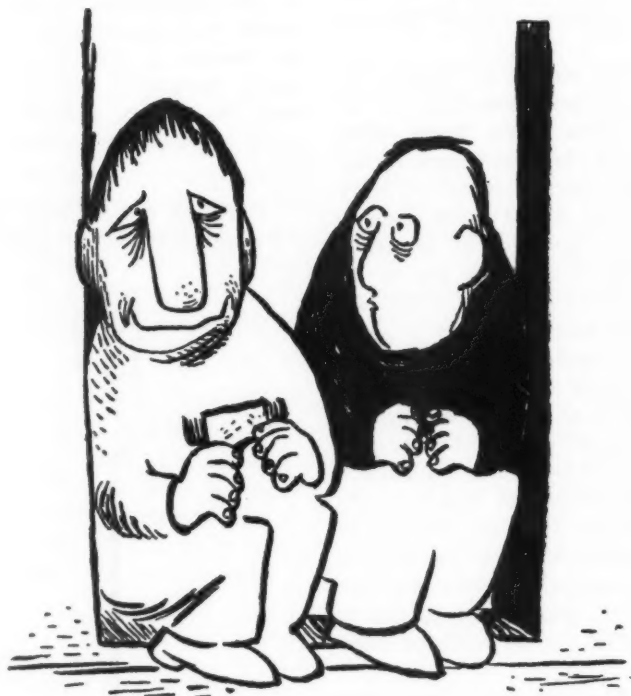
recording. Does this enhance musical values?

Add to this the fact that current commercial forms of stereo listening are not exact reproductions of the original sound directions, but only effective (or deceptive) approximations. The only really accurate system of stereo listening requires earphones. Stereo discs (or tapes) give an effective illusion of the directional aspects of the original performance, but not a real reproduction of it.

What to do? I recommend that first importance be attached to excellent reproduction of conventional LP records. Many treasures of performance exist in this form only and can never be issued in stereo form. Then, as your pocketbook allows, expand into stereo listening. First, get a stereo cartridge for your present pick-up arm, and play the stereo records through a single channel. Then add another amplifier and speaker. Then you can play all kinds of records, with the same equipment, using the dual amplifiers and speakers for regular LPs as well as stereo discs.

THE BRANDENBURGS

In recent months we've had three new complete sets of the great *Brandenburg*



BARSTI

GOSH, I NEVER HEARD BEETHOVEN'S FIFTH ON THE COMB AND TISSUE BEFORE.

Concertos of Bach. What a pleasure it has been to review performances of Bach's greatest orchestral compositions! Previously the choice lay between the Münchinger and Prohaska versions, and I preferred the Prohaska. Now a third set enters this top bracket, and just noses out the others. This is the superb performance of Kurt Redel and the Pro Arte Chamber Orchestra of Munich (Westminster XWN-2219). Here everything—tempo, balance, clarity, spirit, and sound—is just right. The harpsichord is much better balanced than in the old Westminster edition (Haas), where it was too prominent. Haas's performance, although somewhat stodgy, remains interesting because of the "authentic" instrumentation (which includes replacing the high trumpet in No. 2 by almost inaudible recorders), but it cannot challenge the priority of the new Redel version. Redel plays this music with a light touch and a lyrical quality that make it very appealing. The sound has a chamber music quality that comes through excellently, and this version excels all others in effective separation of the various solo parts. All in all, a thorough delight, and a set I recommend unreservedly.

Another new complete set is a reissue of a distinguished performance first issued on Columbia 78s in 1935. It is the justly famous Busch performance, in the new series of great performances of the 78 era released by Angel Records. (COLC 13/14). The value of this "historic" performance lies mainly in the superb solo playing. The soloists include Aubrey Brain (horn), George Eskdale (trumpet), Marcel Moyse (flute), and Rudolf Serkin (piano). Busch himself plays the solo violin and directs the performances. The style of playing is very different from that heard in the Redel, Prohaska, or Münchinger performances, being generally faster in tempo (except No. 6, which is extremely romantic and sentimental). Serkin's work in No. 5 is impossible to duplicate on the harpsichord, and no version has so skillful and fascinating a flute-trumpet duet as No. 2 does. Indeed, this set is worth owning just for Moyse's wonderful flute playing. But it is definitely a supplementary version of the set as a whole. I'd unhesitatingly recommend Redel as a first choice.

The third set can be passed up with little regret. Charles Münch and the Boston Symphony Orchestra perform all six (R.C.A. Victor LM-2182 and LM-2198), but there's much less clarity here

than we've come to expect. The effect as a whole is somewhat thick and turgid. Add to this the fact that this is a piano version (in a harpsichord era), and one in which the pianist (Lucas Foss) is no match for Serkin, for instance. If you want a second version of the set, the Busch is the one to buy.

ORCHESTRAL RELEASES

Bruckner's music is well served in a new Decca album (DXE-146). The great German conductor Eugen Jochum gives beautiful performances of the Fourth and Seventh Symphonies. I would rate this as the best version of the Fourth, and a stiff competitor of van Beinum on the Seventh. There's a rich mellowness about Jochum's performance, full power without any suggestion of bombast, and a leisurely unfolding of the long involved themes of Bruckner that promise lasting satisfaction in listening.

Equally fine is a superb record of Wagner's music by Rudolf Kempe and the Berlin Philharmonic Orchestra (Angel 35574). The Overture and Venusberg music from *Tannhäuser*, Daybreak and the Rhine Journey from *Siegfried*, and the *Flying Dutchman* Overture all get a performance that ranks just below Furtwängler's, and that's high praise indeed.

From R.C.A. Victor comes a version of the Franck *Symphony in D Minor* that successfully challenges the best of the others (LM-2131). Münch and the Boston Symphony Orchestra give this music a powerful, sensitive, and polished reading. The new Vox version, on the other hand, sounds brash, overenthusiastic, and decidedly less refined (PL 10-360). Belgian conductor Edouard van Remoortel (recently appointed to the St. Louis Symphony Orchestra) is handicapped by a second-rate orchestra, for one thing.



Feb

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contributors

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WARREN STEINKRAUS for three years was music editor of *motive*, working with our first editor. For six years he taught at DePauw University. Now he is associate professor of philosophy and religion at Iowa Wesleyan College.

GOODRICH C. WHITE is a native Georgian, served with distinction as president of Emory University in Atlanta for a decade and a half. Since 1957 he has been chancellor of Emory.

WARREN ASHBY is head of the department of philosophy at the Woman's College of the University of North Carolina, Greensboro. His B.A. is from Maryville, his B.D. and Ph.D. from Yale.

ARTHUR W. MUNK is the third of the professional philosophers in this issue. He is chairman of the department at Albion College. His keen interest in world affairs has been frequently and effectively voiced in numerous articles in many publications.

DONALD F. EBRIGHT went to India as a missionary in 1936, served as pastor, as professor at Lucknow Christian College, and as secretary of the audio-visual aids committee of the National Christian Council. Returning to the U.S., he completed his Ph.D. at Chicago. Last month he assumed duties as the first president of the Alaska Methodist University now being established in Anchorage.

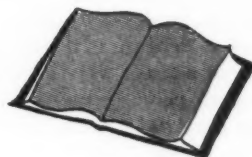
KENNETH MAXWELL in 1955 left Central Baptist Church in Hartford, Connecticut, to work in the Department of International Affairs of the National Council of Churches. Now he is executive director of that department and editor of the monthly *Christian Newsletter on International Affairs*.

LAWRENCE L. GRUMAN is a graduate of Union Seminary in New York, served as chaplain and dean of men at Berea College 1951-'55. Now he is minister at the First Congregational Church at Fairport, New York.

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JOHN WESLEY LORD is resident bishop of the Boston Area of The Methodist Church, well into his tenth year. He studied at Dickinson College, Drew Seminary, Rutgers University, and Edinburgh.

ROBERT J. TROBAUGH is writing a Ph.D. dissertation on the doctrine of man in American literature. He is pastor of the Methodist church at Richland Center, Wisconsin.



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BOOKS



IN REVIEW

NO MORE WAR! by Linus Pauling, Dodd, Mead and Company, New York, 254 pages, \$3.50.

Today's crucial problem of nuclear testing points to the magnitude of what may be tomorrow's holocaust—nuclear warfare.

One of the world's most distinguished voices for peace in the post-Hiroshima world is Linus Pauling, who speaks with power, with authority and clarity, almost as with trumpets announcing judgment day.

In a real sense, Hiroshima—August 6, 1945—was Judgment Day. Before it, man wrecked destruction with blockbuster bombs, each containing 2,000 pounds of TNT, capable of demolishing a large building and killing a hundred people or so. The bomb dropped on Hiroshima killed 100,000 people and seriously injured another 100,000, and this was man's first use in war of a new kind of bomb (fission of uranium-235). It marked man's entry into a new era of history. The bomb was 15,000 to 20,000 times more powerful than the one-ton blockbuster bomb used in World War II.

In 1952, the world moved into still another era with the successful development of hydrogen bombs—not just one thousand or ten thousand times more powerful than the blockbusters, but one million or ten million times as powerful—one thousand times more powerful than the bomb on Hiroshima. Bombs have been made and tested with explosive energy five times as great as that of all the bombs used in World War II—single bombs with explosive power equivalent to fifteen million tons of TNT.

It should be no wonder then, that a distinguished scientist well aware of such facts should declare the time has now come for man's intellect to win out over the brutality, the insanity of war.

Linus Pauling has written a book whose title promises peace and whose message is the necessity of peace. The development of the science of warfare,

Pauling believes, forces this generation into abandoning war as the method of solution of world problems. He argues against all those who declare the necessity of atomic weapons as deterrents against aggression, for Pauling rightly believes that deterrents do not solve world problems or settle disputes between nations. Pauling speaks out of a deep concern for morality and justice in the present situation.

Title of the new Pauling book is *No More War!* After a moving declaration of the necessity for ending war, Pauling describes graphically and simply the nature of nuclear weapons. (Drawings by Roger Hayward are most helpful.) Then he discusses the nature of radioactivity and fallout, the effect of fallout on future generations and on the health of those now living. While a host of leading scientists have accepted Pauling's position on the dangers of fallout, men such as Edward Teller have sharply disagreed. Pauling has an excellent chapter on the position of Teller and others, and seeks to resolve the apparently contradictory statements about fallout and its effects.

Pauling himself originated the "Petition to the United Nations Urging That an International Agreement to Stop the Testing of Nuclear Bombs Be Made Now," which some 11,000 scientists from

many nations signed. In the book he tells the story of that petition and similar appeals by scientists.

Pauling depends heavily on international law for the solution of world problems, but his own interpretation is original, creative and hopeful. His proposal about research for peace is significant and worthy of wide consideration.

No More War! is wonderfully written, with an ease of style and directness of illustration that commend it to all thoughtful people. Rarely are the scientific explanations too complex for the nonscientific reader. Fact after fact march with a directness and challenge that cannot be evaded or ignored.

Three appendices to the book are rather well known, but many will gladly welcome their availability in a handy source. One is the Albert Einstein statement of 1946, "Only Then Shall We Find Courage," printed in the *New York Times Magazine*. Another is the declaration of Nobel laureates at Mainau in 1955. Third is Albert Schweitzer's "Declaration of Conscience," issued under the auspices of the Nobel Peace Prize Committee in Oslo and printed in this country in the *Saturday Review* in May of 1957.

Linus Pauling has an impressive array of honorary degrees, medals and awards, including the Nobel Prize in chemistry. His Ph.D. is from the California Institute of Technology, where he has been chairman of the division of chemistry and chemical engineering since 1936. His brilliance has resulted in major contributions in the fields of chemistry, physics, geology, biology and medicine. *No More War!* is this eminent scientist's word for the world, and we rejoice that his words communicate so well.



LOVE, SKILL AND MYSTERY

Too few Christians have achieved any theological conception of marriage.

Too few books are written on the subject.

Innumerable are the books on physical and personal aspects of marriage. Many fine volumes seek to assist individuals in their quest for happiness in the married state. In recent years, we have seen "scientific research" enter the field and provide statistics on almost every act and situation.

The serious Christian writers fit largely into two categories. One consists of those who do marriage counseling via the printed page—concentrating largely on

problems of personal adjustments, sexual relationships, raising children, family economics, social relationships, and with a favorable word on family worship. The other category comprises the theologians who make careful distinctions between kinds of love and consider the meaning of divine love for the human situation. Several of these books are of great significance, but they are concerned with the theology of love rather than the theology of marriage.

It is a real joy, then, to note the publication in English of Theodor Bovet's *LOVE, SKILL AND MYSTERY, A HANDBOOK TO MARRIAGE*, Doubleday and Company, New York, 188 pages, \$3.50. In its European edition, the book has already sold over 100,000 copies.

The distinctive character of Theodor Bovet's book is its recognition of the divine element in human marriage coupled with precise and profound understanding of the human element in marriage. Nowhere before has this reviewer discovered such a wholesome, refreshing, and deeply religious treatment of marriage in all its aspects. The physical side of marriage is treated frankly, directly and helpfully, but with more dignity and quiet beauty than can be found in a hundred other books on the same subject.

Students of marriage and engaged couples, as well as those now married should benefit greatly from this handbook. Seven highly readable chapters deal with love and marriage, men and women, the fellowship of love, the fruit of marriage, hearth and home, crises in marriage, and the mystery of marriage. On the surface, this seems such a simple book, and it can be read quickly and easily. Yet, it is a profound book that calls us all to new heights of living as our spiritual roots grow deep.

Too long have we been suffering from a common dichotomy (quite false, of course) between sex and love on the one hand and religious experience and aspiration on the other. Every individual, as well as the professional marriage counselor, will find here a hopeful interpretation of human life and love within the framework of a spiritual and eternal perspective.

This interpretation may be a bit surprising to some, considering that it comes from a Swiss physician, highly trained as a nerve specialist. Theodor Bovet is one of Europe's most highly regarded marriage counselors, and has published a dozen books. He combines the understanding of a physician and the

skill of a psychologist with a deep religious faith.

In our efforts to achieve a theological conception of marriage, *Love, Skill and Mystery* will be one of our most provocative and profound resources.

—Jameson Jones



AMERICAN LITERATURE AND CHRISTIAN DOCTRINE, by Randall Stewart, Louisiana State University Press, Baton Rouge, \$3.50.

Seldom have you had such an opportunity to *enjoy* seeing many of your cherished traditions shaken. This book is delightfully written. But there is nothing frivolous about it.

For one thing, the author is the dean of a distinguished English faculty at Vanderbilt University, and is recognized as a very competent scholar, especially through his contribution to the modern "rediscovery" of Hawthorne and Melville.

For another, the book, brief as it is, deliberately attempts to deal rather decisively with some common concerns of three major fields—American literature, political theory, and Christian theology.

Stewart, an Episcopalian, quickly insists that his approach to theology is "intuitive" rather than professional. But he is obviously better informed on this subject than most laymen, and the title of the book gives fair warning that he does not intend to equivocate about what he wishes to say. The lecture out of which this book grew was called "American Literature and the Christian Tradition." The title of the book is more forthright: *American Literature and*

Christian Doctrine. Rich and sturdy "doctrine" is only one of life's values about which Stewart believes we have been too vague and hesitant.

He says: "The bases of our democratic ideology need re-examination. It is no longer satisfactory to many people to interpret this ideology in terms of Paine's rationalism or Emerson's Transcendentalism. I consider myself a pretty good democrat but I am not willing to subscribe to the views of either Paine or Emerson. I prefer to subscribe to the Christian view."

The Christian view includes what T. E. Hulme said the "romantics" overlooked: original sin.

In discussing "some of our most famous, influential, and 'democratic' writers [who] have unmistakably strayed beyond the bounds of Christian orthodoxy," Stewart considers the Deism of Paine, Jefferson and Franklin, the Unitarianism of Channing, the Transcendentalism of Emerson and Whitman, the Romanticism of Lanier and Emily Dickinson, and the Naturalism of Crane, Norris, Dreiser, and Farrell ("I am inclined to think that we do not find as much naturalism in American literature as some have supposed").

Other writers (also "famous, influential") have dramatized a view of man which can make an indispensable contribution to a re-examination of democratic ideology, and which cannot be properly understood except within the context of Christian orthodoxy and a doctrine of original sin (I warned you this man would be "forthright" in his choice of terms). These authors include Jonathan Edwards ("The greatest of all American writers before the nineteenth century. . . . He deserves a wider reading"); Hawthorne, Melville, and James (this section is familiar ground to people who have read Stewart before, but this brief review is well worth the few minutes required to read it); Eliot, Faulkner, and Warren (who, though their writings "are descriptive, not reformist," are deeply and creatively conscious of "the old cost of the human redemption").

If you think the fundamental basis of a thriving democracy is a question worth looking into, read this stimulating little volume which shows how one careful observer of life and letters sees the question reflected in the literature of our nation.

—Robert J. Trobaugh

motive



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Remembering our discussions of your football men who are having troubles in English, I have decided to ask you, in turn, for help.

We feel that Paul Spindles, one of our most promising scholars, has a chance for a Rhodes Scholarship which would be a great thing for him and for our college. Paul has the academic record for this award but we find that the aspirant is also required to have other excellences, and ideally should have a good record in athletics. Paul is weak. He tries hard, but he has trouble in athletics.

We propose that you give some special consideration to Paul as a varsity player, putting him, if possible, in the backfield of the football team. In this way, we can show a better college record to the committee deciding on the Rhodes Scholarships. We realize that Paul will be a problem on the field, but—as you have often said—cooperation between our department and yours is highly desirable and we do expect Paul to try hard, of course. During intervals of study we shall coach him as much as we can. His work in English Club and on the debate team will force him to miss many practices, but we intend to see that he carries an old football around to bounce (or whatever one does with a football) during intervals in his work. We expect Paul to show entire good will in his work for you, and though he will not be able to begin football practice till late in the season, he will finish the season with good attendance.

Benjamin Plotinus
Chairman, English Department